

OFFER MAID TO A GENTILMAN OF QUALITY

tie by Iohn Frazer, to subscribe and embrace
the Ministers of Scotlands religion, if they can
sufficientlie proue, that they haue the true kirk
and lausful calling.

VVHERETO AR ADIOYNE

certaine reasons and considerations concerning theis
euer heades and foundations, vvithout the
light of vvhi^{ch} others can not be cleared,
nor assured ground in religion in thir
days established.

Ad ipsam salutem ac vitam eternam nemo peruenit, nisi qui ha-
beat caput Christum. Habere autem caput Christum nemo po-
terit, nisi qui in eius corpore fuerit, quod est Ecclesia.

D. Augustinus.



Recollet AT PARIS, Anglois

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MDCLXIII.

Munus beatæ vitæ non nisi intra Ecclesiam
reperitur, quæ super petram etiam fundata
est, quæ ligandi & soluendi clauēs accep-
pit. Hæc est vna quæ tenet & possidet om-
nem sui sponsi & Domini potestatem, per
quam conjugalem potestatem etiam de
ancillulis filios parere potest: qui si non su-
perbiant, in sortem hereditatis vocabun-
tur: si autē superbiant, extrā remanebunt.

D. Augustinus.

Quisquis ille est, & qualiscunque ille est,
Christianus non est, qui in Christi Ecclesia
non est.

Idem.



TO THE MINISTERS OF SCOTLAND, HIS

deare contry-men, IOHN FRASER
visheth the knauvledge of the ve-
rity & eternal lyf in IESVS
CHRIST our Lord.

AS my offer is reasonable, so
hope I that ye vwill accepte
the same, and cleare your selfis
vith reason, baith for your a-
vvin cause, and for the contentement of
sic as ar in doubt, if ye haue the true kirk
and lausful calling, or else beleueth assured-
lie that ye haue nather of them. I am in
died but à particulaire and single man,
quha maketh the offer, yet assure your selfs
that there is no Catholik on lyf being of
discretion and knauvledge, but vvil say
& promise, yea man accöplish the same, as
being oblised to acknauvledge the true

kirk vnder no lesse paine then eternal con-
 demnation. Wherefore I pray you to an-
 swer vwith a cōmune accord, or, if anie
 particulair amonges you ather taketh the
 burding of him self, or getteth that charge
 of you, to approue his labours by your pu-
 blique consent. Mairouer because sindry
 in place of good and solide reasons, giues
 iniurious vwords, reason vvald ye ab-
 steine therefra, examining my argumentes
 & answering thereto solidelic, & to vvy
 vveal my proofes and mynd, rather then
 to pik at vwords. For so I think to do,
 if anie answer beis maid to me, vwillig
 nather to giue nor receaue fals or light mo-
 ney, for good paimēt, meikle lesse the drosse
 and scumme of iniurious talk for good
 gold of sufficient proofes. It is question of
 à maist precious ieuell, lat vs touch it
 vwith an innocent & cleane hand, mouth,
 and hart. He shalbe victorions, quahaes
 or findeth the truchth, quibilk can not be
 haud except in the true kirk amonges the

TO THE MINISTERS.

lausful pastors, to quhome vve ought due-
 tiful obedience, quhilk moueth me at this
 tyme to submit all that I haue vvvritin
 here, or shal vvrit eftervvard in matters
 of religion, to the iudgement of the Ca-
 tholik Apostolik and Romaine kirk and
 pastours of the same: (as in matters of e-
 stait, to his M. his honorable counsel, & o-
 ther vvhatsoever his magistrats or officers,
 if I haue spoken in any thing vnreuerētly:
 for my intention is vpright to both) be-
 cause at this present I am assuredlie per-
 suaded that shee is only the true kirk guy-
 ded by lausful pastors. Quhen ye proue me
 that this honour appertineth onlie to your
 companie, and sic others as agreeth vvith
 you in vnitie of doctrine, I shal behaue
 my self vvith lyk submission and reuerence
 tovvards you in al respectes. I haue tald
 you my opinion and ioyned reasons therto,
 quhereby ye may see me reddie to receaue
 yours & to knauv therby quhat assurēce
 ye haue of your kirk & calling, vvithout

EPISTILE

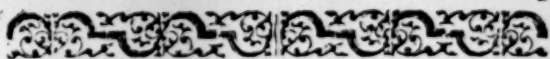
the quhilk assurence nather can vve enter
 in vith you, nor they quha ar alreddie
 vith you, remaine vith saif cōscience: for
 quha can be in quyetnes of mynd, not be-
 ing assured if he be in Gods house, out of
 the quhilk there is no saluation? I pro-
 test before him, to quhom no thing is hidde
 that my offer procedeth of à sincere mynd
 to vwardes his honour vwith earnest desyr
 of your vveal, and all Christians and
 principallie of my contray men; & nather
 of cōtempt of you, nor presumption of my
 avvin strentb. As to anie of your per-
 sonnes, the euil arrue to me, that I vvald
 vvish to you. I am affectionat to the re-
 ligion that I professe, true it is (quhilk as
 I belecue, can not instlie offend you, seing
 that if ye mak me youris, ye may haue me
 alse forvvard for youv) yet I haue vsed
 alse lutil offensiue language as I culd. But
 if any thing hes eschapped out of my penne,
 that may be interpreted othervvayes then
 I vvald vvish, I pray you pardon me;

TO THE MINISTERS.

and think that oftentimes the bitternes
 commeth rather of the matter it self, then
 of my natural. If anie be so hard and dif-
 ficil that he will not accept my excuse,
 nor pardon that quhilk in his opinion is of-
 fence; the best way to reuenge him self
 on me, is to be maire modest then he thin-
 keth me to haue beine; for he will beare a-
 way by that moyen the honour of Chri-
 stian modestie, quhilk I vvald glaidlie
 haue. The armes of flyting ar vnpropre
 in this field, quhercin theis of solide rea-
 son may onlie obtaine the victorie. If ye
 proue your kirk to be good and your cal-
 ling lausful, I will esteime worse of all
 other companies diuided frome you in do-
 ctrine, then ye can say, writ, or think.
 God of his infinit mercie by vertue of his
 trueth ioyne vs all together here in his
 kirk militant, that we may be partakers
 of eternal blisse in his kirk triumphant, to
 the quhilk bring vs the father, sonne &
 holie spirit. *A M E N.*

1. To Timothee 3.

*Theis things I writ to thee, hoping that
I shal come to thee shortlie. But if I tary
long, that thou mayest know how
thou aughtest to conuerse in the house of
God, which is the Kirk of the liuing
God, the pillar and ground of truesh.*



OFFER MAID TO AN
GENTILMAN OF QUALI-
tie by M. Iohn Fraſer Priour of
S. Nicolas, to ſubſcribe and em-
brace the Miniſters of Scotlands
religion, if they can ſufficientlie
prooue, that they haue the true
kirk, and lauful calling:

VVHERETO AR ADIOY-
NED CERTAIN REASONS
*and conſiderations concerning theſe tua hea-
des and foundations, without the light of
whilks, others can not be cleared, nor aſſu-
red ground in religion in thir dayes eſtabliſhed.*

BEING now in the fieldes
(wher ſolitude giueth me
laiſer) and weal myndful
of the offer and promiſe I maid you
at viſiting, I thought it not out of pro-
pos to affirme now by writ, whilk
I ſpak then by word vnto you.

A

If the Ministers may schavv by good and solide reasons, that they haue the true kirk, and ar lausful pastours therof, I skal vvithout any farther inquisition, examination, or tryel of their doctrine subscribe their cōfession of faith, obey to their commande and vvil, yea accept that charge.

Act. 4. 12.

10a. 10. 1.

Whilk promise and offer I mak for no vaine ostentation of my self nor to prouok any man by sic bragging, but that an necessarie duetic oblisheth me to follow this course, whereof my grouds ar thir. No man can be saif except by IESVS CHRIST: no man can be saif by him, except he be a membre of his mystical bodie, whilk is his kirk, wherevnto can be no entrie but by the doore (if we wald not be estimed as theafs & rob-

bers) that doore can not be opened but by them wha hes the keyes, that is, by the lauful pastours: Our Lord hes gotten al power in heaven and in earth; he hes sent his Apostles with lyk power and charge; and that they suld exercise this power truelie, and in al holynes, perpetual assistance of the haly spirit in al veritie was promist & giuen to them: and in them and by them to their successours in the kirk vnto the consummation of the world. So I am forced to haue recourse to the Kirk our Sauours spouse: whilk I wil find in vaine and to no effect, if I be not receaued by the true officers in that holy tabernacle and house of God. Now in this great nōbre of pretended kirks (for there be more then an hondreth of diuerse companies wha hes vsurped that honorable and soueraigne nam wher as there can be bot one true,

Matth. 28.

18.

Matth. 28.

20.

excepte we wald gif many bodyes to one head, whilk sort of monster hes hidderto surpassed al poëtical fiction) we suld vse al caire & diligence to find out the true kirk gouerned by lawful pastours: for whosoever goeth wrang in this mater entring in the synagog of Satan in place of Gods kirk, he strayeth frome eternal saluation, how soeuer he persuede him self to be in the true way.

I think the reward or danger might mak anie man careful in seiking, & circumspect in election & choising, not giuing rashlie credite to euery man, wha shal promis or vndertak to lead him to Gods house. we ar aduertist by our blessed Sauour to be war, and not to beleif them, wha shal say *lo heer is Christ, lo there*. We ar fallen in a dangerouse tyme, wher the diuersitie and multitude of opinions and sectes putteth many men

Matth. 24.
23.

Mar. 13. 21.
Luc. 21. 8.

in doubt whome to flee, whome to follow. Only this is confessed & grāted by al men, that there is a kirk & but ane only (I meane Catholique and vniuersal) espouse and mystical body of IESVS CHRIST, house of God, pillar of veritie, mother of al faithful, out of the whilk there is na saluation, nor lyf. For na man can haue our Lord for head, wha is not a member of his body. And seing no man gaine sayeth this, of necessitie it must be true, as a thing prented in al mens harts by God him self, wha wil no man to haue excuse wher he wil, leth no man to refuse.

And for that cause in the symbole of faith immediatly efter the articles pertaining to the holy Trinitie and mysterie of our redéption, is adioyned. I beleef the holy Catholik kirk, or as it is in the symbole of Nice, I beleef one, holy, Catholik, and Apo-

stolique Kirk. we must acknowlege
 hir for our mother; for by hir moyen
 the lawfull sonne man know his ge-
 nealogie, birth, & kinred in this spi-
 rituall familie. By hir the child man
 know God his father: I ESVS CHRIST
 apperteined to hir only: no man can
 cleame right bot by hir only, in whais
 fauour the contract of mariage was
 maid: he man be auowed by hir wha
 wald iustly preted any part in Christs
 eternal inheritace. S. Cyprian sayeth
 very weal. *Illius (Ecclesie) fœtu nasci-
 mur. Illius lacte nutrimur, spiritu eius
 animamur: adulterari non potest sponsa
 Christi, incorrupta est & pudica; vnam
 domum nouit, vnius cubiculi sanctitatem
 casto pudore custodit: hæc nos Deo seruat:
 hæc filios regno, quos generauit, assignat.
 Quisquis ab Ecclesia segregatus adalte-
 ra iungitur: à promissis Ecclesie separa-
 tur. Nec perueniet ad Christi præmia, qui
 relinquit Ecclesiam Christi, alienus est.*

De vnitate
 Eccle. cap.
 5.

profanus est, hostis est: habere iam non potest Deum patrem, qui Ecclesiam non habet matrem. Si potuit euadere quisquam, qui extra Arcam Noë fuit, & qui extra Ecclesiam foris fuerit, euadit. &c. Vve ar borne of hir birth and generation; vve ar nourished vwith hir milk; vve ar quickned & taketh lyf by hir spirit. The spouse of Christ can not be defiled vwith adulterie; shee is uncorrupt and chaste. shee knoweth bot one house: shee keippeth vwith a chaste shamfastnes the holynesse of one bed-chamber: shee doeth keip vus to God. Shee doeth appoint to the kingdome the sonnes vvhilks shee hes begottin. Vvho soeuer being separated frome the kirk ioy-neth him self to the adulteresse, he is separated frome the promisees of the Kirk; ne-ther shal he com to the revwards of Christ, vvho leaueth Christs kirk: he is a mere stranger, a profane man, ane enimie: he can not now haue God to his father quha heth not the kirk to his mother: If any

man could escape vvhha vvas vwithout the Ark of Noë, he also shal escape vvhha shalbe vwithout the Kirk. Sic lyk S. Augustin sayeth: *Si quis absq. Ecclesia inuentus fuerit, alienus erit à numero filiorũ.*

lib. 4. C. 10
de symbolo
10. 9

If any man shalbe fond vwithout the kirk, he shalbe as an stranger and not caumped in the number of the laful sonnes. Out of Adams syd sleipping in Paradise was formed Eua, of whois mariage come al mankynd; out of christs syd sleipping on the crosse was formed the kirk, the only lawful mother of al the faithful.

Knawing once this kirk I wil mak no difficultie to entre therein, to follow & obey hir voice; because I am sure shee can not erre, fail, nor be deceaued, nor deceaue anie man: And this I beleeeve without any doubt: I say beleif, for many good & weaghty reasons. yea and it must be so: for o-therwayis how shal shee preserue and

keip me frome errour & heresie, not being hir self exempt and free therefra, vnles perchance ye wald haue me more skeilful nor my guyd, in whilk case it war more seemly that I suld guyd hir, nor shee me: for certainly a doubtful leader can not mak an assured companie. If the wisdom and authoritie of the Kirk be not sufficient to help our infirmitie & ignorance in maters of faith, wher shal we haue any sure guyd knawin to the wardle, to whome men of euery estait and condition may haue recourse in their doubttes and controuersies? *qui dubitat in fide, infidelis est. vva ha doubttes in faith is an infidelle*; at leist if he remaine stil in doubt.

I doubt not bot some wil send me to the scriptures with certaine rules; the whilks may resolue all questions and open wp al sort of controuersies arrysing in matters of religion. I wil

accept their counsel, & serue me with their inuention provyding I can see good reason. I wil say only at this time, that they wha vanteth them selfis to haue inuented and keiped (according to their iudgment) thes rules, can not agree amonges them selfis (as I shalbe habil to prouue, God willing, if anie man cal my saying in doubt) so that I can not hoppe to accord with anie of them, except, without anie farther rule, I say as he sayes, wherein I most disagree with many, seing he agrees with so few. But to the matter. I knaw there is no errour taught, nor can be taught in the scriptures: they war dytted by the holy spirit to holy men, wha, as good and true instruments of the veritie, did wreit as it was dytted to them by God. So I worships the scriptures for their authors cause, I embrace them for the veritie conteined in them: yet

by reason of high mysteries hid therein, I dar nor be so bold as to decyd al questions thereby, knawing assuredly that no prophecie of the scripture is of priuat interpretation, but man be interpreted by the holie spirit as it was wreittin, that is by holie men, remaning within the bosome of the kirk, and authorised by hir, as they war, wha receaued it frome God: that is the true interpretation man be takin of the kirk, to whome God hes committed al veritie for our instruction. for if we shal with some men mak doubt of the kirks authoritie & firmitie in al veritie, as not being euerywher certaine, thinking & plainly affirming, or rather as a ground of religion, surelie beleifing, that shee may erre and fail, to whome shal we haue refuge? what remeid shal we haue for the woundes of a doubtful conscience? wha shal without iuste

2. Pet. 1. 10

reproche apply thes rules to the scriptures and giue vs the true sense? What shal pronounce the sentence, and decreit, wher to al parties man stand; there man be one, *ne circumferamur omni vento doctrina*: That we be not carried about with euery winde of doctrine. There wilbe an euill ordered house if euerie man be left to his awin fantasie. We ar not put here nather to pley nor play, but with the honour of God seik our awin saluation in humilitie, veritie, & charitie. I man haue an better and mair sure guyd nor my self, before I leaue the kirk: he man be better nor shee also, or else I shal change in vaine. If ther be anie siclik, I wald glaidly heare his nam, his qualitie, wher he dwelleth, how I might know him. I wald willingly tak the paine, and bestow the expenses to seik him out. The love and desyre of veritie with hoppe of

a maist ample reward wil mak the labour light.

But ye wil say, it is the scriptures. but it is not the scriptures I seik, for I haue found them. I seik that whilk I culd not find, wher I fand the scriptures, to wit the true sense of the scriptures; for otherwayis anie libraire might haue satisfied my iust curiositie: for what curiositie can be more iust, nor to seik eternal lyf? The heretiks and schismatiks, yea some Jewes and Turks hes the bible, and alleageth theirselves to haue the true sense of the same: but how far they be therfra, their maiste perniciouse incredulitie doeth declare. But it may be said, that they tak not the scriptures, as they suld be taikin. I doubt not but they fail, because they go wrang not hauing the assistance and help of the halie spirit. that is as meikel as wha wald say, also lang as ye

gang right ye gang not wrang. that is true: but how shal I go right? that is my question: I desire a guyd (for he who is vnlearned & ignorant of the tounges can not serue him self with thes rules, whilks learned men can scaircelie weal practeis) wha not onlie knaweth the true way and conteineth the same, but also wil schaw me it, and in case I vnderstand him not weal at the first or secund time, wil tel me it ouer againe in mair plaine langage, and if I yet mistak him, wil schaw me my fault and teach me the true meaning. And siclik if my neighbour & I, be in contrarie opinion, wil schaw ws in plain termes whois meaning is good, & whois meaning is not good: or if there be any other sense better nor them baith, will produce it for our good instruction.

The scriptures telles me the trueth, I doubt not, but they suffer me to tak

a wrang sence and aduertises me not that I am deceaued: as we may see to our great regrait now by experience of so manie diuerse sectes bred of sinistrouse interpretation takin out of the scriptures. Think not that al thes men do willinglie deceaue them selfs *decipimur specie recti. Vve ar deceaued by the outvard schevv of the right.* If they wald haue hard and obeyed the voice of the kirk (wha cried heigh and lowd that they vnderstude not the true meaning of the scriptures) they haid not gone wrang, as they haue donne now, following their awin iudgment. Ye wil say perchance they laiketh the holie spirit, for whosoeuer haith his assistance must go weal. I grant yow that (& concludis thereon, that the kirk most go weal) but seing that euerie man hes not the holie spirit; how shal I knaw who hath him, who not? Amonges this

infinitt nombre of them, wha preten-
deth to haue that priuiledge (notwith-
standing of their contrarietie, mani-
fest mark of their vntreuth, and that

1. Corynt.

11. 14.

de subsidio

Eucharist.

To. 2.

*Satan oftentimes doeth transfigurat and
change him self in an angel of light*) it shal
be verie hard to anie man to know

whidder his spirit be *albus an ater,*

Blak or vvhyte, as sayeh Zuinglius of
his spirit. Moreouer this can be but

à spirit particulaire, and à spirit of
discorde, except he agree with the ge-
neral: for in matters of religion pri-
uata Veritas opinio est, non veritas.

*A priuat veritie is but an opinion and not a
Veritie.* It can not be proper to ane

only whilk was giuen for al. I seik a
commound guyd of al Christians. I

wil not credit my awin priuat spirit,
an other suld not luk for anie farther

at my hand. The veritie is but one,
the guyd and iudge must be of that

saime nature. If I find out the true

guyd

guyd and rule, al men, wha wald be
safe must follow that guyd and rule.
So if myn, or anie other particulaire
mans spirit be that sure & true guyd,
whalouer goeth therefra, must go
wrang : yea all other rule without
him serueth for noght. wher as the
holie spirit can do weal althoght he
haue no rule prescrybed to him : he
wha maid the asse of Balaam to speik,
may cause any man he pleases, tel the
veritie he neiddeth no help of rules;
his onlie assistance was sufficient for
the Apostles to speik, & vnderstand
all tounes and knaw all veritie for
mans saluation. If anie particulaire
personne hes gotten the spirit in this
fort, lat him speik baldlie, we must
be all his disciples. There ar sindrie
who wald willingly tak on them that
name as their staitly styl in wreitting
may euidentlie declare, yet for feare
of mockerie they dar not say it: But

lat vs retourne to the scriptures examined & interpreted by thir rules.

The scriptures (say they) be as the touchestone, wherwith the gold and siluer of Christian religion be tryed and knowne frome the fals and counterfeit gold and basse money of erroriouse and hereticall doctrine. At all sic tryal ther suld be three thingis, the touchstone, the gold or metall to be tried, and the goldsmith: we haue the touchstone, to wit the scriptures, the gold to be tried, at the heads of religion called in doubt, to know if they be of good and fyne metal of veritie or noth. The debat is for the goldsmith, who suld trye the gold. It apperteined not to euerie man, seing that euerie man hes not learned the craft. Vntil we find a better, I think it best we receaue the kirk, or rather suffer the kirk stand with that charge seing no other presenting him self,

is worthee of that place, as in deid it apperteineth to no other but to the kirk. Yet seing that many doeth otherwayes at this time we may iustlie say with Sanct Hierom *sola scripturarum ars est, quam sibi passim omnes vendicant; hanc garrula anus, hanc delirus senex, hanc sophista verbosus, hanc universi præsunt, lacerant, docent antequam discunt.* There is only the craft of the scriptures, that all men challenge and vendicars to them selfs euerie vber. euerie old babbling vvyf, euerie raving old fellowe, euerie sophist full of vvords. yea euerie an in general doe tak this scripture dismember and teach it, befoir that thay haue learned it. We ar not now in question of the scriptures, but of the interpretation of them, whilk suld not be thrawn to our iudgment, but our iudgment drawin to it, *Bringing in captiuitie all vnderstanding vnto the obedience of Christ and hauing in reddines*

Epistola ad
Paulinum.

2. Cor. c1
5.

revenge all disobedience, when our obedience shalbe fulfilled. IESVS CHRISTs houle is the schoolle of faith, & not of science; he knoweth sufficientlie, wha beleefeth as he suld do. God hes at all time serued him self with the kirk to teach men, to declaire and schaw his will publishing his veritie to the ward. he wilbe credited on his onlie word *quoniam ipse dixit & facta sunt, ipse mandauit & creata sunt.* his saying is more sure, then anie mathematical demonstration, he may mak an instrument of anie thing, wha maid all thingis without anie instrument. So our maister and Lord maid clay with his spattle to hail the blind man: in the hand of anie other that haid bein sufficient to mak a seing man blind. May he not with the clay of mortall men heall our blindnes in the trueth. The riuer of Iordan haid only commune water without

anie extraordinaire vertue, yet Naaman being sent ther, by the prophet, 4. Reg. 5. it receaueth the power to heal him of his leprosie: the prophete of all prophetes or rather the makair of al prophets heth sent ws to the kirk: why shall shee not haue the vertue to hail ws of our leprosie of ignorance by him, wha sent ws to hir? S. Peter said in his name to the crippe man *surge et ambula, Ryse aud gang.* the naturall seiknes frome the birth culd not resist his command. his schadow healled infirmities: his worde slayed, his prayers raised wp the dead. act. 3. 6. Shall Christs awin worde haue no strenth? there is vertue in all abundance, wher euer he will: our weacknes can not stoppe him. I man say with Orosius: *Hoc si quisquam hominum ita dicendum putet, vt sub infirmitate hominis Deum non posse affirmet, & omnipotentiae Dei aliquid impossibile sus-*

act. 5. 15.ib. 8. 8.9. 4.Aduer. Pelagium de arbit. liber.

Leu. 10. 2.

Leu. 11. 6.

picetur in omni creatura Cælestium, terrestrium, & infernorū : hunc non tantum sententia mea dixerim blasphemum, anathema detestandum, sed etiam vel in exemplum Nadab & Abiu Diuino igne damnandum, vel iuxta perditionem Dathan & Abiron hiatu terræ receptum viuuum ad inferna mergendum. If anie man thinketh that it may so be said, that by reason of mans infirmitie and weaknes he will say God can not, and thinketh any thing impossible to the omnipotencie and almightie pouwer of God in all creature of heaven, of earth and of hell. If vvald esteim according to my iudgment this man not only blasphemouse, & detestable currs, bot also ather to the exemple of Nadab & Abiu vworthie to be condemned by the fire comming frome God, or according to the perdition & destruction of Dathan & Abiron being receaued be the opening of the earth vworthie to be quicke thrust down to hell. Shal our Maister and Lord

haue no strenth except that whilk he
 receaues frome the instrumēt's he im-
 ployeth? shal the weacknes of the in-
 strument hald bak his will? *Quàm po-*
tens in faciendo de nihilo, tam facilis in
perficiendo de facto. He is als facile and
 easie in perfecting anie thing maid, as he
 is mightie in making any thing of noght.
 there can be no weack instrument in
 so mightie an hand. *Potest ergo omnia*
 (sayis the same Orosius) *in homine qui*
utique potest omnia. He may then do all
 thing in man, vvhā may do all things. I
 wil therefor follow the kirk with ful
 confidēce: I shal haue an good guyd,
 seing God hes commanded me so to
 doo. It wil be hard to persuaide me
 that the contrarie suld be donne, ex-
 cept they may schaw that ather they
 ar maire wise then God, in taking an
 other guyd; or that he heth giuen vs
 that commād to deceaue vs; wherof
 nather can be true. He is à God of

Idem. ibid.

wisdome and trueth. he hes promist to gowerne his kirk in all trueth, If shee erre the shame redoūdeth to hir head & spouse IESVS CHRIST, wha is hir guyd, redeemer, groundston, & Maïsson, wha promist to buld hir vpon an rock, and that the gettes of hel suld not preuail againes hir. what reproche suld it be to his wisdome or power, if he culd not, or wald not keip hir frome error, according to his promise? But he knew not perchance, when he maid this promise, what power he haid: thir new Lords haid not as yet limitat the merches of his might: their breif of perambulation was not put, as yet, in execution. or shal we say *Immensa est finemque potentia cæli non habet, quicquid superi voluere peractū est?* Promisit quia voluit, seruauit quia potuit. He promest because he vuald, he keiped it, because he might. and in trueth if this plight an-

cre of the kirk war lost, how shal we be assured of the veritie? wher shall we seik it? at their hands perchance, wha assures ws that the heal Catholique kirk may erre, because they ar but men. If they be Gods, or may schaw ws any special priuiledge, wher by they ar exempted from the general ruell of errour, to the whilk al men without exception (according to their iudgment, notwithstanding Gods promise) ar subiect, it is reason we suld hear them, obey, and follow them, because of their special prerogatiue aboue all others. But whasoeuer sayeth that al men ar subiect to errour and fals opinions, tyneth his credit in all other things hauing obtained credit in that. yea being a man as others, why may he not be deceaued in that, als weal as in the rest? And doubtles he is deceaued, if he think his maxime of errour to

haue place in the kirk of God, wher he is rueller and gowernour him self. Wha can keip anie thing weal, if it be so vnſure whilk he hes takin in his awin keipping? Farther the certaine and infallible conſtancie of the kirk in matters of faith may beſt be ſein in the grounds and moyens ſhee uſeth in teaching and guyding ws. It is maiſt certaine that the wark dependeth on the workar, the effect on the cauſe, and the end on the cheiſe beginnig. Wher the Authour, workar, cauſe, fondament, and original beginning ar neceſſaire all togidder and vnchangable, the wark, effect, and end moſt be of the ſame nature & condition: Now ſeing the kirk hes for internal author, mouer, cauſe, and beginning, the father, the ſonne, and holic ghaiſt ſpirit of veritie and trueth, wha hes aſſiſted aſſiſts, and will aſſiſt hir to the end of the

world, why shal not hir doctrine, &
 shee hir self be without errour or falt
 because of hir good guyd? for faith
 whilk surpasseth al naturall and hu-
 main reason can haue no sure grond
 but by the reuelation of God in his
 kirk. This assurance may be easelie
 sein in the scriptures; because wher
 it is spokin of the mission and power
 whilk our Lord geueth to the offi-
 cers & magistrats of his house; there
 also is maid mention of the promises
 of his perpetual assistance and pre-
 sence to his kirk. *All pouuer is giuen* Matt. 28. 18
to me in heauen and in earth: going there-
for, teach ye all nations, baptizing them in
the nam of the father and of the sonne and
of the holie ghaist, teaching them to ob-
serue all thingis vvhatsoever I haue com-
manded youv: and behold I am vvish
youv al dayis euen to the consummation
of the vvarld: As my father hes sent me, Io. 20. 21.
also I send youv &c. And I vvill ask Ion. 14. 16.

the father and he wil gif youv ane other
 paraclete, that he may abyd with youv
 for euer. Item. but the paraclete the
 holie spirit, Whom the father wil
 send in my name, he wil teach youv all
 things, Whatsoever I say vnto youv.
 And in an other place he prayeth for
 his kirk. For them do I pray &c. Sancti-
 fie them in trueth &c. as thouv did send
 me in the vvarld, I haue also sent them in
 the vvarld. The hail place is to be red
 for it maketh to the propose. Now
 if nather his promeises doeth oblish
 him, nor his prayer haue anie place
 for the stabilitie of the veritie in his
 kirk, how can it be true that S. Paul
 sayeth. And he gaue some Apostles &
 some prophetes, and other some Euangelists
 and other some pastours, and doctours to
 the consommation of the sanctes vnto the
 vvarke of the ministerie, vnto the edifica-
 tion of the bodie of Christ vntill we meit
 all into the vnitie of faith. Wher it is

Ion. 16. 13.
 14. 16.

Eph. 4. 11.

plainlie said that our Lord hes established Ecclesiastical personnes for the perfection of his elect in conseruing thē frome the maliciouse craft of Satan; that they be not deceaued by errour, nor caried away with euerie wind of doctrine; whilk can not be eschewed, vnlesse the doctrine of the kirk be without errour. We see the people of euerie contray doeth embrace the religion of their true or fals pastours: so except the pastours haue some certaine ruel & guyd mair then humane, without doubt their incōstant doctrine shal mak à flock inconstant. *Ye ar the salt of the earth,* Matt. 5. 13.
ye ar the light of the vvarld &c. Ye haue Io. 15. 16.
not choisen me, but I haue choisen you,
and appointed you that ye go and bring forth fruct and that your fruct, remaine:
 Whilk things war said to the Apostles as representing the kirk, because they war the first fondaments therof,

laide by IESVS CHRIST him self
being yet on earth.

The words of God hes yet their
Gen. 1. 28. *force: crescite & multiplicamini, bring
forth fruct and multiplie*: the words
apperteineth to the posteritie, & yet
doeth keip their strenth, whilk they
receaued in the begining. If so be in
the temporall and corporal propaga-
tion, what shal it be in the spiritual?
or shal his liberalitie be lesse towards
his kirk? shal shee be *vnus aui*, of on
lib. 1. dec. 1 *aage*, as sayeth Liuius of Rome new
begoune? Shal we think that so great
priuiledge & so deir cost appertineth
onlie to the Apostles? there is na ap-
peirence of reason: seing the pro-
mises conteineth à perpetual & cōti-
nual assistance: *I haue appointed you, v,*
Ion. 15. 16. *that ye go, and bring forth fruct, & that
your fruct remaine. that v whatsoeuer
ye ask of my father in my name he may-
gifit you. Wha can doubt but they*

haue defyred that, according to his awin saying, the fruiet broght out by them suld remaine in the kirk: that is that the veritie suld remaine for euer in the kirk? Suld not the spirit of consolation and veritie eternallie abyde in the kirk, wher as neine of the Apostles did leif an hondreth years? when they past wp to heauen by their gloriouse martyrdome as our eldest brethren to enter in their land of eternal lyf, whilk our Lord hed cost to them with his pretiouse blood: they drew not wp the ledder efter them. The assistance in al veritie was giuen to them as being necessaire for mans saluation: the necessitie remaineth, why shal not the gift remaine? it was not giuen to the kirk for the Apostles cause, as apperteining to them onlie, but to the Apostles for the kirks cause they being hir principal membres: so the principall motiue

Psal. 133. 2.

remaining, why shal not the priuilege so necessaire remaine? they receaued it but as membres nearest to the head, to be continued and conuoyed by them to the rest of the body, *Sicut Vnguentum in capite, quod descendit in barbam, barbam Aaron, quod descendit in oram Vestimenti eius*. this fucit oyll of veritie whilk is in the head IESVS CHRIST why shal it not descend vnto the beard of Aaron and to the border of his garmēt, that is to the Apostles & their successours to the extreme border of christs kirk signified by his garment? And reason wald or rather Gods infinit mercie, that the successours of the Apostles suld haue that same assistance of the holy spirit, because they haue the same place and charge for the perfittig of christs body, whilk is his kirk. And therefor they ar called his officers & seruants. and doubtles it war
 agans

agans all good reason to think, that the holie spirit haid gotten onlie charge to guyde the Apostles, as thocht our Sauour haid suffered death for them onlie, & not for the kirk in all aages. About the yeare of our Lord 1525. (sindry sectes being risin wp vnder the colour, that the true kirk haid failled, all the pastoures hauing erred, & at last hauing decayed, and therefor alledging that they war sent by God to teach the verity so many yeares vnknawin to the world) Dauid Georgius an cheif of the Anabaptists taking occasion of that alledged & imagineaire fal of the Catholik kirk, geue him self out for the true Messias: Amonges the reasons whilks he vsed againes the Lutheriens and other sectes, the principal was takin frome their newnes, & from the defection of the kirk, whilk they preached for that same occasion

of their nouueltie; for otherwayes they culd not haue teached, nor yet bein ministers, doctours or pastours. *If the doctrine of Christ* (sayis this pestilent Dauid Georgius) *and of his Apostles* was true and perfect, certainlie the kirk that they planted and formed by their doctrine suld haue remaned, and dured necessairly, and neuer haue decayed, seing that Iesus said, that the gettes of hell suld neuer preuail aganes hir: but now it is manifest & knauvin to the hail vvarld (according to your auvin comune saying) that the Antichrist hes altogither ouerthrauin the doctrine of Christ & his Apostles, & the kirk fonded and bulded by them, as may be seine in the papistrie: vtherfor the doctrine of Christ, & of his Apostles was fals and imperfect. An blasphemouse cōclusion, yet altogether necessaire, if the assumption war true, whilk findrie now adayis not onlie admittes to be true, bot also taketh it for ane

ground maist certaine, whervpon they haue bulded their new kirk. *Abyssus abyssum inuocat.*

But to refut this pernicious opinion let vs see and consider what honorable titles the kirk hes in the holie scriptures, and how faire promises are maid by God of hir stabilitie and infallibilitie: She is called the *bodie*, the *fulnes*, the *spouse* of *Iesus Christ*, the *house of the Lord*, the *pillar and firmament* or *ground of trueth*, *bought with his blood*, his *vealbeloued*, his *dowv*, his *winzard*, his *inheritance*, his *kingdome*. &c. ouer faire and specious names to euanish so sone contraire to his bountiful promises. *I will marie the vnto me for euer, yea I will marie the vnto me in richtiousnes and iudgement & mercie.* &c. May I not say heir with S. Aug. *Hæc est mater vera, pia mater & casta intrinsecus viri sui dignitate ornata, non forinsecus mendacio fallente turpiter colo-*

Hose 2. 19

Tom. 6.
cōtione ad
Cath. cap.

22.

rata. This is the true mother, godlie and chaste mother decked in vwardlie vwith the dignitie and maiestie of hir husband, not shamefullie coloured outvwardly vwith à deceauing lie. and in deid as the same

Tom. 8. in
pal. 57.

S. Aug. sayis, In ventre Ecclesie Veritas manet: quisquis ab hoc ventre Ecclesie separatus fuerit, necesse est vt falsa loquatur, necesse est, inquā, vt falsa loquatur qui aut concipi noluit, aut quem conceptū mater excussit. VVithin the belly or bosome of the kirk the veritie remaineth. vvhosoever shalbe separatted frome this bosome of the kirk, of necessitie he man speik lies, of necessitie, I say, he man speik lies, vwha ather vvald not be conceaued and ingendred, or els being conceaued, the mother hath cast him out. But if shee heth become an harlotte and adultrésse, shee hes maid diuorse, shee hes violat the law of mariage, whilk God haith promist suldbe keiped in faithfulness. I doubt greatlie if th y be

lauful childring to God, wha calleth
 their mother à whore, *matris adulterio*
patrem quarunt: can any man say mair
 freelie that he is an heretik, nor to say
 that the kirk he followis may, & hes
 erred: shee wha abandoneth hir self
 so easelie to euerie sutter, can not be
 à true spouse, shee must be an har-
 lotte. Excuse me if I say, that sic men
 may be bastards, but the kirk of God
 wil remaine à virgin for euer, by the
 assistance & diligence of hir head &
 spouse. he was born of à virgin, he wil
 haue his mēbres & ofspring to haue
 that same honour, their true and spi-
 ritual mother being à virgin, because
 shee is his spouse. God man haue som
 thing out of the deuils power; he bes Eph. 5. 27.
maid to him self a gloriouse kirk not ha-
uing spot or vrincl, or anie sic thing: but
that shee shuld be holy & vvithout blame.
 to wit in doctrine. If God be ouer-
 thravvin in his avvin house, he man be Matt. 12. 29

weackar then the deuill, whilk can not be granted, yea not thoght, without an execrable blasphemie. Wherefor I man say with S. Aug. (whom I cite the maire willinglie that sindry of the protestants alledgeth that he is theirs, notwithstanding he be their greatest enimie, at lest to their doctrine) *Credimus Ecclesiam Catholicam ipsa est Ecclesia Sancta, Ecclesia una, Ecclesia vera, Ecclesia Catholica, contra haereses omnes pugnans: pugnare potest expugnari non potest: haereses omnes de illa exierunt tanquā sarmenta inutilia de vite praecisa: ipsa autem manet in radice sua, porta inferorū non Vincent eam.* We be leif the Catholik kirk, shee is the holy kirk, the onlie kirk, the true kirk, the Catholik kirk fighting aganist all heresies, shee may fight, but shee can not be ouercum, al heresies ar gone out of hir, lyk vuprofitable brāches cut of the vynetree. Shee (the kirk) doeth remaine in hir avuin root: the get-

Tom. 9. de
symb. 115. 1
cap. 5.

res of hell shal not ouercome hir.

Lat ws see the other promises maid to hir, by hir head and maister, whilk ar so cleir & in so great number, that no man can doubt, except he that wil receaue no thing, but that onlie whilk heth passed by the tryal of his iudgmēt, to whois iudgmēt to stand war to be without any iudgmēt. God promist, as I haue said now oftymes, Matth. 16.
18. that the gettes of hell, that is the power of Satan by error and heresie shuld not preuail againes hir. hes not Satan preuailed, if he hes caused hir erre in teaching & authorizing fals doctrine? S. Aug. sayeth passing weal. Tom. 5. in
Psal. 47.
Non insultent hæretici per partes concisi, non se extollāt, qui dicunt Ecce hic est Christus, ecce illic: Qui dicit ecce hic est, ecce illic ad partes inducit, vnitatē promisit Deus. Reges in vnum collecti sunt, non per schismata dissipati sunt. Sed forte ista ciuitas, quæ mundū tenuit, aliquando euergetur? Matth. 24.
23.
Psal. 47.

absit : *Deus fundauit eam in aeternum:*
Si ergo Deus fundauit eam in aeternum,
quid times ? ne cadat firmamentum ? Lat
 not the heretikes insult & triumphe being
 diuided in sectes, lat not thes magnifie &
 praise them selfs, vvhha sayeth lo heir is
 Christ, lo there. VVho sayeth lo heir is
 Christ, lo there, he induceth to factions.
 God did promise vnitie and concorde. The
 Kings vvar gathered to gether in one ;
 not scattered by diuision . But perchance
 this citie, vvhilk haith comprehended &
 occupied the vvarld, at lenth shalbe ouer-
 thravven ? God forbed : God haith foun-
 ded and established hir for euer. if then he
 heth founded hir for euer, quhat feare ye ?
 least the firmament shuld fall ? He pro-
 mist also he suld be with hir all dayis
 euen to the consummation of the
 warld: if he left hir not one day, when
 shuld errour haue occupied hir ? So
 shuld the holie spirit tary with hir
 for euer, & teach hir al veritie: al ve-

MAT. 23. 20

IOHN. 14. 16

ritie & errour can not consist togither. The father promist to his eternal sonne, the same perpetual veritie for his seed. *I wil mak this my cōuenent with them sayeth the Lord: My spirit yat is upon the, & my vvords, quhilk I haue put in thy mouth, shal not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of the seed of thy seed, sayeth the Lord from hence forth euen for euer.* For his kingdome shal haue no end. So sayeth Daniel of his dominatiō, whilk shalbe throch al, & for euer. And Micha sayeth als far. NOW behold the amplitude greatnes & authoritie. *I shal gif thee the heathen for thyn inheritance, and the endis of the earth for thy possession.* In an other place al nations, vvhome thou vvhes maid, shall come and vvorshipec befoir the ô Lord & shal glorifie thy name. *Isaias sayeth: In the last dayis shalbe prepared the mountaine of the house of the Lord in the toppe*

Isa. 59. 21.

Luc. 1. 33.

cap. 7. 14 & 27.

cap. 4. 7.

psal. 2. 8.

psal. 85. 9.

2. 2.

of the montaines, and shalbe exalted aboue the hilles, and all nations shal flow to it. Not onlie Isaias, but also the other prophets say is the same. Mairouer the sinnes of the childeine shall not takaway his inheritance of veritie amonges the Christians: King

psal. 88. 29. Daud assureth vs: *his seed vvil I make indure for euer, and his throne as the dayis of the heauen. But if his cheldren leif my law, and vvalke not in my iudgments, if they brak my statutes & keipe not my comandement; then vvil I visit their iniquities vwith a rodde & their sinnes vwith strockes; yet my mercy vwill I not tak from him; nor offend in my truethe: my conuenant vwill I not brack. &c.* Ye see that god wil keip his sonnes heritage notwithstanding of mans iniquitie.

But they wha approueth not this stabilitie and constancie of the kirk, answers that shee faileth not, als lāg as shee heareth the voice & obeyeth

the commandement of hir spouse
IESVS CHRIST, & is guyded by the
holie spirit, following the word of
God, whilk is perpetuallie ioyned
with the holie spirit; But if shee leif
the word & obey not hir spouse, shee
may fail and erre. What is this other
to say, then that the kirk can not fail
nor erre at all. For we haue schawin
alreddie that there can be no sic sepa-
ration, nor disobedience: wherupon
we haue concludid the certaine and
perpetual veritie of the kirk, in re-
spect of the perpetual and assured a-
sistance of IESVS CHRIST and of
his holy spirit in al veritie: for if shee
war without hir head and gouernour
shee culd no mair be a kirk. In
whilk case they might rather say shee
war decayed and dead nor erred and
failled. but nather of thir can be true
as we haue schawin by euident places
of the scriptures. We man think that

Matt. 7. 24

our Lord hes bulded hir vpon a rock, as it becommeth his wisdome, and not vpon the sandis, as fooles doo, whois houses can not stand because the ground is not sure.

Exod. 33. 21

Asto the promises, whilk som men pretendes to be conditionallie maid to the kirk, because some promises ar of that nature: they man vnderstand that sic promises toucheth onlie the particulaire, if they remaine in the kirk, if they follow the Lords cōmandement. God sayeth to Moses *Ecce est locus apud me, & stabis supra petram. Be hold there is a place by me, and thouv shall stand vpon the rock:* On this rock the kirk is bulded, shee mā be stabill: Shee is the Lords inheritance gifin to him by God his father without anie condition: whilk may be schawin by great number of places of the scriptures. It depēdeth not vpon mens vertue or wice, strenth or

weacknes, folie or wifdome: he hes
 takin the keipping of his awin right
 in his awin hand: he wil not be spoil-
 led by à mightier, because ther is
 neine mightier: if it haid depended
 vpo our worthines, I doubt if Christ
 Iesus suld haue haid anie kirk at all:
 we man cleime to his infinit mercie,
 goodnes, and extreime loue, by the
 whilk he hes promist not to aban-
 done his kirk: not to suffer hir to go
 wrang: his grace is à sufficient beild
 againes al stormes, and an sure ancre
 in al danger. he will cair for nothing
 in this warld, if he be cairles of his
 wealbeloued spouse, who is his dow
 his perfite and vndefiled.

Matt. 12. 29

Mar. 3. 27.

Can. 2. 7.
6. 8.

The ark of Noë was not surmon-
 ted by the flood; it was ay hier then
 the water of the flood, whilk not-
 withstanding was hier then all the
 rest of the things vpon earth. Men,
 townes, hilles, montaines war lawer

then the water, whilk yet acknawledgeth the Ark to be aboue it: for it drouneth the rest, but listeth w^p the
 pfa. 37. 23 Ark. *quia dominus supposuit manū: Be-*
cause the Lord did put his hand vnder it:
 and what culd surmont it, whilk was
 susteined by the mightie hand of the
 Lord? This was without anie con-
 dition: but who war to be saued,
 it behoued them to be therin: to the
 the promise was conditionall. The
 Ark, if it haid not haid the special as-
 sistence of god, haid beine ouerthra-
 win as the rest, wha wanted that safe-
 garde and protection.

The veritie of that figure is giuen
 to Christ our sauiour without anie
 limitation or condition: but to the
 particulaires, if they be there. the wa-
 ter whilk out of the ark was mortall
 and deadlie, within serueth for lyf.
 Aug. 30. 10. So may we say of the kirk, *sola est, que*
 de temp. *intra se positos valide caritatis compage*
 serui. 181.

custodit; Vnde & aqua diluuij arcam quidem ad sublimiora sustulit, omnes autem quos extra arcam inuenit, extinxit. It is shee onlie vvhoe keipeth vwith a mightie band thos quha ar vwithin hir: quhereby the vatter of the deluge carried vvp the ark on hight, but quhosoeuer it fand vwith out the ark, it destroyed. Why shal not arca Ecclesie superior esse omnibus vndis & fluctibus erroris? No thing can be in danger that cōstantlie remaineth in the Lords keipping, how weack focuer it be of it self, hauing strenth of it keipper.

But they wil say perchance that all thir promises and prerogatiues ar ather to the kirk inuisible, or for the reuelation of the holie spirit maid to euerie man in particulaire, whereby they ar gowerned and called his. Lat ws see, or rather lat ws cōsider (seing it can not be sein) this inuisible kirk. I pray yow reid the places cited be-

fore, & ye wil see that the promises are
maid to a visibill companie. The salt
of the earth, the light of the world.
Sic lyk a citie set vpon a montaine. a
candle sette vpon a candlestick: wha
heareth the kirk, heareth God. wha
contemneth hir, contemneth God:
wha wil not heir, nor obey the kirk
suld be to vs as an excommunicat per-
sonne. Shee is signified by the Ark of
Noë, by the children of Israëll in the
desert, by the wynezard, by S. Peters
bark, by a montaine, by the nettes
cast in the sea, by a pillar. &c. what
is here inuisible, or rather what can
be visibill to him wha seeth not thes
things? he hes miste of a medicin,
and not of reasons, wha can not see a
bark & nettes, an Ark of three hon-
dred cubites lang, a wynezard, a citie,
a candle vpon a candlestick, a mon-
taine, a pillar, fyf or sex hondred
thousand personnes together. what
remed

remed for so desperat a blindnes? in
 so wolful a seiknes? *fubeas miserum
 esse libenter.* He man perish in his awin
 blindnes, wha wil not oppen his eyes.
 How can we acknawledge or obey
 this inuisible iudge? Wher shal we
 find hir? *nusquā est si nusquam videtur,
 cum non sit incorporea:* how can we be
 ioynd with hir? & out of hir bosom
 ther is no saluation. The kirk haid
 charg to teach al natiōs & baptiz thē.
 I think it shalbe als difficil to hear as
 to see inuisible doctours, except we
 wil receaue the auld brounies for pa-
 stours. Shal we beleif that the kirk of
 God hes neuer beine seine, because
 the doctrine taught now in findrie
 places was neuer hard before, the do-
 ctours therof not being as yet borne?
 If the kirk was euer visible, it was
 that shee might be knawin & so fol-
 lowed. Whil thir men come shee was
 hid, now shee is knawin. why hes she

changed nature? is it to deceaue vs?
 God forbid: shall we giue the cause
 won to the Anabaptists with their
 foolish and new inuented synagoge?
 Whilk doubtles manbe receaued ac-
 cording to this opinion, or if it be
 receaued in others, why shall it not
 be receaued in them? If they haid yet
 remained inuisible, they haid beine
 more worthie of credet. But what?
 anie thing is good enouch to theis
 fantastickall spirits. *Notus in Judea*
Deus, know in but in his kirk, and by
 his kirk, seing shee is the pillar of ve-
 ritie and trompet of his holie name.
 It is shee wha hes discouered, assaul-
 ted and condemned, yea and at last
 destroyed all herisies in euerie aage,
 not by inuisibilitie, but by visible
 presence, in general concels, by day-
 ly preaching and teaching of hir do-
 ctours and pastours, and souueraine
 decreits of hir ministeriall head. If

psal. 75 .

there be neine of thir things true, the kirk man be onlie an vaine phantasticall imagination forged to abuse men, lyk to the philosophical stonne, where foolish men imployeth their lyf, mynd and moyens to find right noght at last. *Quid amplius* (sayeth S. Augustin) *dicturus sum quàm cecos qui tam magnum montem non vident? qui contra lucernam in candelabro positam oculos claudunt, VVhat shal I say farther but that they ar blind vvhà seeth not so great à montaine? vvhà closseth their eyes oueragainst the candle put on the candlestik. And in an other place. Ecce mons implens vniuersam faciem terra. Ecce ciuitas de qua dictum est: non potest ciuitas abscondi super montem constituta. Illi autem offendunt in montem, & cùm eis dicitur, ascendite, non est mons, dicunt: facilius illuc faciem impingunt, quàm illic habitaculũ quærunt. Behold the montaine filling the face of the vvhole earth. behold*

To. 9. in
Epi. Ion.
tract. 2.

Ibid. tract.
1.

Daniel 2. 35

Matth. 9.
14.

To. 8. psal.
36.

the citie of vvhilk it is said: à citie sette
 one an hil can not be hid. They (to wit the
 heretikis) do strik them selfs againest the
 hil. & vvhē it is said to them, go vvp, they
 say, it is not the hill. They do more vvil-
 linglie dash their face aganist that hill, nor
 seik an dwelling there. I must say with
 the same S. Augustin. O heretica in-
 sania, quod non vides, credis mecū: quod
 vides. negas. credis mecum Christum exal-
 tatum super cælos, quod non vidimus; &
 negas gloriam eius super omnem terram,
 quod videmus. O heretical frowardnes,
 and obstinate maddenesse, thou beleis-
 ith me that thou seest not; thou denyes
 that quhilk thou seest, Thou beleisith
 me that Christ is exalted aboue the hea-
 uens, quhilk we haue not seene: & thou
 denyes his glorie to be vpon all the earth,
 vvhilk we see. And if I be not abu-
 sed the persecutions (whilk cōtinued
 almost frome Christs dayes to Con-
 stantin the greats aage, althoght not

in al place & with lyk crueltie, wher many thowſand martyrs did beſtow their lyfis) war agains the viſible kirk of that aage: for if this new inuiſible kirk haid beine in thois dayes, ſhee haid conſerued al hir membres from dāger by moyen of hir inuiſibilitie: And in deed al ſic men eſchapped the tyrānie of the maiſt cruel Emprioures by that ring Gyges. or rather becauſe neine of theſe inuiſible men as yet war forged. Shall the kirk of God haue no other refuge in perſecutions (whidder they come of tyrānes, or of heretiks oppugning the veritie) but to flee to the darknes of inuiſibilitie (maire fitte for the mēbres of Satan prince of darknes, then for the membres of IESVS CHRIST author of light) as ſepia to hir blak blood or ink? God forbid. If they anſwer that they vnderſtand by the inuiſible kirk, the elect, wha becauſe they ar knawin on-

Plato 10 de
repub.

the cōfessiō
of faith ar.
17. infered
in the act of
parliament
halden the
1567. pren-
ted 1568. &
1597.

lie to God ar called inuisible. I answer that the same argument maketh the condemned personnes als weil to be inuisible, seing they ar knawin to God onlie in that qualitie, so all the world salbe inuisible. Secundly seing that I am oblised to ioyne my self with the true kirk onlie: how shal I knaw hir not being God? I say onlie that we fand als lāg as they did regne, a visibel, at leest sensible, and maist cruel persecution agains sic as culd not com out of the contray: for they war constrained to subscribe & sweir that the present religion was good, albeit in their cōscience they knew & war perswaded to the cōtraire: whilk persecutiō was so cruel that the death it self haid bein mair tolerable: yea I perswad my self that if the ministers wald haue proceded by way of death agains the Catholiks, that they suld not haue won so meikil agains thē as

they did then, by an extreme necessi-
tie to whilk they pat them. But to
retourne to their inuisibilitie: we ar
seiking à kirk to guyd ws, shee was
inuisible before our dayes (and now
we haue so manie kirks visible that
we knaw not whilk to choise) why
so lang inuisible, and why now sein?
inuisible when shee might haue bein
knawin, because ther was but few; &
now visible when the great number
maketh hir vncertaine to ws. Thir
dark questiōs requireth a new Oedi-
pusto solue them. I say that absolut-
lieshee man be kuawin to ws, & not
to God only: God of his infinit mer-
cie, & goodnes, hes and wil cōmuni-
cat to ws his knawledge so far as it is
necessaire for our saluation: but it is
altogither necessaire (if anie thing
be altogither necessaire for ws) to
knew the true kirk, seing shee is the
only house wher God is surelie to be

psal. 88. 36.

found, truelie serued, deulie obeyed
and eternal lyf mercifullie obtained,
as is sufficientlie prouen before. If
I suld promise à thousand pound to
any man, and efter send him to an
inuisible thesaurer to be payed, suld
he not haue iust occasion to think
me an abuser? God hes promist true-
lie to his sonne by the mouth of Da-
uid that *his seed shal remaine for euer, &
his throne shalbe as the sunne before him,
& lyk to the moune perfect for euer:* if the
sunne and the moune, when they ar
in ther great clearnes, be inuisible I
vnderstand no thing. The kirk ne-
uer hes beine obscured so far by per-
secutions, but shee might be kanwin
besydes the miserable blindnes of the
Iewes and gentils, & maliciouse ob-
stinacie of heretiks, or factiouse se-
paration of schismatiks. What? wil
they mak the enimies of God to be
caselie seine and found, wher his ser-

uants & freinds dar not schaw them
 felfis? then God man hyd and keip
 close his freinds for feare that Satan
 spoille him. he shall haue onlie sic
 as he may iteale without the deuils
 knowledge by moyen of the inuisi-
 bilitie, changed now in à visibilitie
 by vertue of an act of parliamēt hal-
 den at Edenbrugh without à vow, in
 the Queenes M. absence the year of
 God 1560. ratified by an parliament
 of lyk force in his Maiesties mino-
 ritie 1567. But I passe this *nec Vete-
 rum memini, letorue malorum*. The de-
 uil suld feght agains the members of
 the kirk, but shuld not preuail, be-
 cause the victorie suld be theirs, and
 they for their victorie suld be crou-
 ned, whilk can not be without bat-
 tel. *Nam qui certat in agone, non corona-*
tur nisi legitimè certauerit. And if anie
 man stryue for à maisterie, he is not crouned
 except he stryue as he aught to doo. And

2. Tim. 2. 5

2. Tim.

4.

7.

Sanct Paul sayeth of him self, *Bonum certamen certavi, cursum consummaui, fidē seruauī: in reliquo reposita est mihi corona iustitiæ, quam reddet mihi Dominus in die illa iustus iudex &c.* I haue fought à good fight, I haue consummate my course, I haue kept the faith. Concerning the rest, there is laid vp for me à crowne of iustice, vvhilk the Lord vwill render to me in the last day à iust iudge.

If any think hir inuisible because shee can not be seene all at one tyme, but only in hir partes: by that same reason they may think hilles & mōtaines inuisible, yea the haill world inuisible, or rather no thing in the world to be visible, nather man nor beist, nor other thing, great nor smal; because no thing can be seene al at one instant, one part cutting away the sight of an other, as may be seene by daylie experience.

As to them wha thinketh that all

Gods promises appertieneth to the particulaires, whome he assists by a secret and particulaire inspiration & fortifieth by an interne and inward cōsolation; wherfor the holy spirit is called the spirit of consolation: we haue refuted them before, and if this opinion war true, as it is not, it wald confirme & strengthen our sentēce: For if the spirit of veritie be geuen to euerie man in particulaire, meikil mair to all tōgether. So the kirk hauing the spirit in so great abundance culd not erre. And doubtles naturall reason wil cōstraine ws to think that if the particulaire can not erre (whilk man be if euerie man be assisted with the holy spirit according to Gods solemne promises) the pastours of the kirk suld les be subiect to errour, because of their office, seing that the charge is geuen to them to teach and and guld the faithfull that they be Eph. 4. 11.

not haid away with euerie wind of doctrine, except they wil say that pastours be altogether vnneidful, seing that the halie spirit hes takin the office vpon him to guyd euerie an in particulaire, or that the particulaire men heth the holie spirit in all abondāce whilk is denyed to the pastours, who for that cause may erre, wheras the particulaire is assured; an opiniō ridiculouse and pernisiouse, althoght it be embraced by manie now adayis. But this opinion of priuat inspiratiō is fals, because our Lord (to whom all appertineth by the gift of his father) maid theis promises to the Apostles when he sent them as maisters gowernours and pastours of his kirk, to preach and teach throughtout the hail world. and therfor it was for the publik charge duetie and vilitie of the kirk vniuersall. *In omnem terram*
 Ro. 10. 18. *exiuit sonus eorum, & in fines orbis terra*

psal. 18. 5.

Ro. 10. 18.

Verba eorum. Mairouer this opinion, is absurd, for if euery man hes the hally spirit, in sic abundance, no man culd erre, but wald say the treuth in al thingis (I mein in mattres of faith) yea no man culd haue need of à master or pastour, (as said is) euerie one being maist sufficientlie instrucked by the holie spirit, wha can not erre. vpon theis vaine imaginations the anabaptists hes bulded their foolies. Neuertheles it man not be thoght that we deny that the holie spirit doeth assist the particulares: For he assisteth them in deed with his grace, wherby they ar moved to obey consent and beleue the doctrine of the kirk, and to keep the vnitie required therin, but not to cōmand guyd and gowerne, whilk appertineth onlie to the pastours, as said is.

Resteth yet two obiections againes the stabilitie of the kirk in al veritie,

The first is, that the particulaire kirk may erre, whilk may be schawen by manie examples: & therfor the kirk catholik and vniuersal may erre. The second is, that the kirk Catholik is represented by a general concel: but the general concel may erre, and hes erred: Then the catholik and vniuersal kirk may erre. To confirme the first obiection they collect againes the Iewes kirk the fault is committed frome the beginning of the world to our Lords tyme: to the whilk albeet it be easie to answer, yet because it is not our question, wha ar speeking of the Christian kirk, I wil passe it for the presēt, as making nothing agans ws. I say only that they sal not be habil to schaw anie errour in the Iewes kirk approued by publik consent. For the sentēce of death pronounced by Caiphas aganes our Lord was na wayes erronious of it self, (if we wald

lay asyd the wicked mynd wherfra it
 proceded) seing it was according to
 our Maisters will (*qui passus est, quia
 voluit*) and Gods awen decreit of his
 infinit mercy and loue towards man-
 kynd. And S. Iohne approueth it as
 cōming of the holy spirit, wha pro-
 phecied by the mouth of an wic-
 ked man. The words of the Euange-
 list ar thir: *But one of them named Cai-* Io. II. 47.
phas, being the high preeft of that year,
said to them, youv knauv nothing, na-
ther doo youv consider that it is expe-
dient for vs that one man die for the
poeple, and the vvholl nation perish not.
And this he said not of him self, but being
high priest of that year, he prophecied that
Jesus shuld die for the nation, and not
only for the nation, but gather into one the
children of God, that vvar despersed.
 wherby we may vnderstand the qua-
 litie of the decreit, notwithstanding
 the wickednes of the instrument.

Noni. 23.

God blisseth his people by Balaams mouth: but this is mair solemne, seing that IESVS CHRIST is put in possession of his inheritance by the sentence and decreit of the synagoge pronounced by Caiphas at that time high priest, Christ being declaired to be hee, wha was to redeame the world with his death, by the whilk the sacrifice of Aaron was to tak end, the synagoge hauing resigned ouer al right to the true heire, & that by a general consent, to the Iewes greater and inexcusable condemnation.

As to the rest of the argument it followeth not. The particulaire may erre, ergo the general may erre: For the partes (whilk ar as it war particulaires) of the elements do perish euerie day, the elemēts notwithstanding doeth remaine, yea and recouer at one syd, what they losse at the other: for it is impossible that the hail elementes

ments can perish all at one tyme, I
meine naturallie.

So we see men die euerie day and
that in great number at some times,
yet because there commeth others in
their place, man can not perish alto-
gether, because God hes blissed him,
and all leuing things by theis words
Crescite & multiplicamini. Arist. wald
haue answered *homo non moritur, sed
hic homo*. And whilk is maire, as man
in particulaire remaining man, that
is, retening the nature & proprieties
of man, can not die (for if he die he
cesseth to be man) so the particulaire
kirk remaining kirk, that is remai-
ning in the doctrine, vnion, & cō-
munion of the Catholik kirk, can
not erre: for if she fal in errour of do-
ctrine generally receaued and appro-
ued, outdrawing hir self frome the
holie Catholik kirk, shee is no maire
kirk, but as à dead body possessed by

fchisme and heresie. But if shee remaine in obedience and vnion with the Catholique kirk, albeet shee be assaulted with anie seiknes, or troubled with any wound of errour, yet by the lyf, strenth, and health of the hail body of the Catholik kirk, shee may recouuer hir health. Euen as we see the finger being cut of the body, the interne and inward forme being lost, it losseth the nature of a finger, althoght the material part remaineth as before: But remaining ioyned and vnite with the body, notwithstanding any infirmitie or wound, it may be cured & hailed, by reason of the lyf & health of the rest of the body with the whilk it is conioyned. A greene tree by violēce of stormie wind, frost or season of year may tyne the leefis, or branches some tyme, whilk the spring or space of tym will bring againe: but if the stok be rotten or

drawen out of the ground, ther is no hoppe of leefis, meakel les of branches. he most plant an other tree, wha wald see leefis or branches there againe: whilk experience can not be soght in the kirk: for IESVS CHRIST wil plant no other; and I knaw not wha culd tak the charge in his place. for it hehoued him to do better then our Lord hes dōne before him, wher by the promises maid to the perpetual kirk might ons be accōplished, seing that Christs kirk hes failled by interruption, as they say: whilk can not be, notwithstanding the faill of some partes, prouyding the parties noble keip their integritie: but they being lost, there is no moyen to sett wp againe that kirk; they may perchance sett wp an other, if they haue receaued that power. And this far for the first obiection.

As to the second we receaue the

proposition as good and true, if they vnderstand à general concel laulfully called, halden, concluded, and confirmed: for doubtles sic à concel representeth the Catholik and vniuersal kirk, whilk we beleef can not erre: but that sic concels hes erred or culd erre, we deny plainlie. Yet to proue their saying they alledge that the cōcels ar cōtraire one to an other, whilk can not be but error of one, or baith the parties. And farther, concels hes corrected concels, as sayeth S. Aug. but correctiō (say they) presupponeith error: for the prooffe of the first they bring exemples ather of particulaire and prouincial synods agains general concels; or conuenticuls of heretiks agains à general, or els concels suspect and disawoued agains à laulful and general: Wherfor that pro-ueth no thing againes ws, no mair, then maketh against the authoritie

of à lauful parliament (*ſi parua liceat componere magnus*) the cōventions halden in diuers ſcheyres being one againſt an other, or anie of them againſt an iuſt and lauful parliament; or yet à ſeditiouſe aſſemblic of rebelliouſe perſonnes ryſing againſt their laufull prince; or againſt à parliament of the haill eſtates called, halden, concluded, and confirmed by the free authoritie of à iuſt and lauful prince in his maioritie. There can not be anie cōtradiction in à kings or cōmoun Weath edicts, or actes, for correcting, or agreing together the opiniōs of particulaire towns or ſcheyrs, or for condemning of rebelles, and their famouſe libelles: or by improving of actes neuer approued by his forſathers; yea nor for changing of any thing of policie in à better form being admoniſt by good experience, althoght it haid bein otherwayes or-

donat by a parliament before; providing the mattres of them self war indifferent. Where it is to be notted first, that we speek here of general cōcels, and not of particulaire, whilk as they may erre, so aught they to be corrected by the generals (as meineth S. Augustin aganist the Donatists) if there be anie thing wrang. Secondlie it is to be notted, that this disput sould be takin of thinges appertining and cōcerning the substance of the faith, wher there can be no changing or varietie, meakel les contrarietie: for it that is ons veritie remaineth ay veritie, because the veritie is but one, whilk may be maid mair clear and plaine, not changed in the contraire. But things appertining to manners, ciuil discipline, commoun policie, and ceremonies, because they touch oftentimes but singulaire mens actions, or certaine contrayes & per-

sonnes, or els ar maid by reason of the
tym; not onlie may they be changed,
the circumstances being takin away,
but some tym of necessitie man be
changed, except men wilfullie wald
tyn all: of whilk things S. Aug. may
be vnderstād: for it is certaine he culd
not vnderstand of mattres of faith,
seing in his dayes there was but twa
general concels halden (except ye wil
compt the cōcel halden by the Apo-
stles at Ierusalem for one) the first of
Nice, and the first of Constantinople,
whilk with one cōsent ar estimed to
be without errour, & so culd not re-
ceaeue correction the an, frome the o-
ther. Thridlie it is to be notted that
we vnderstand the only conclusions,
whilk ar takin in the general cōcels,
& not al things whilk ar dōne or said
during the tyme the concels haldeth,
as in disputes and conference; whilk
things procedeth of men, and may

therefore be conioyned with errour: and so can serue for na argument agains our sentence. Althoght the matter requireth an mair ample discourse (if our intention haid bein to expone this subiect at lenth) yet this may serue for the present.

But or I passe farther I wald pray yow not to mistak me in my former discourse (for I see many mistaken in the same matter) as if I wald thrust doune, and tread vnder foot, or diminish the authoritie of the holie scriptures, by hauing recourse to the kirk in seiking the true sence of the: we acknawlege them baith in equall dignitie, veritie & certaintie, because they ar baith of the holie spirit, hauing their vertue and force of him, as the Ambassadour and Ambassade or cõmission of the King or prince wha sendeth them. The an derogateth no thing to the other: for if there be

anie thing obscure in the cōmission, why may we not ask the Ambassadors iudgment without anie preiudice of his commission? or rather as appertaining to him, why shal we not ask his iudgment? for the lettres oftentimes ar verie schorte cōtining sommerlie the matter, whois mair ample declaration is referred to the Ambassadour, wha for that cause is sent with lettres of credit, he otherwayes not being necessaire, because the lettres might do all, except they might not authoriz them selfs.

The kirk is Gods Ambassadour sent to declaire his will, hauing the scriptures for lettres of commission and credet, & that in maist ample forme; as we haue schawen before: why shal not hir voice be hard before al others in declairing the true meaning of hir commission? shal I ask at anie other why shee was sent? The kirk & the

To. 7. con.
Cresc. lib. 1
cap. 33.

scriptures ar twa lauful sisters of one father, none of thē suld be cassin out, *Alterius sic poscit opēres & cōiurat amicē.* Therefor Sanct Augustin sayeth, that we keip the veritie of the scriptures, when we do that whilk is ap-
proued by the hail kirk, whome we see so weal recōmended to ws by the authoritie of the same scriptures, as that whilk can not deceaue ws, because it is the holie writ. So without anie preference we proue the scriptures by the kirk, and by hir also the true sence of them, as the cōmission and the intelligence therof, is authorized by the Ambassadour.

IESVS CHRIST proued him self to be the true Messias promised to the Iewes, and that by the prophetes and law: because all things war compleet in him, that war forespokin by them to be in the true Messias. The same was donne by the Apostles and

is donne now euerie day agains the Jewes: yet it is not to be concluded that the prophetes and law ar preferred to our Lord. It is inough that the witnes be of sufficient credet and authoritie with the parties. If any man refuse this dignitie to the kirk, I wil pray him pardon me, if I say he doeth that whilk Satan desyreth maist: for he laboreth to tak away the three thingis whilk onlie doeth assure ws of our Maister & Lórd IESVS CHRIST, to wit, the kirk, scriptures and miracles: whilk may be easelie seine: for the kirk being esteemed à liar, & worthie of na credet, what can be thoght of the scriptures & miracles, whilk we knaw by the kirk only: but if the kirk be (as shee suld) of sufficient authoritie with al true chistiás, thois thinges can not be called in doubt. And why suld not hir deposition be hard, or rather hir iudge-

ment receaved, in whatsomeuer matter of religion, as à thing appertining iustlie to hir, and whilk shee may better know then any other, by reason of the strait alliance betwixt hir head and spouse IESVS CHRIST and hir? Shal euerie man know the will of the Lord, and sense of his cō-mandements, & his deare spouse onlie shalbe ignorant? Then in vaine heth he kissed hir with the kisse of his mouth: in vaine heth he putte his left hand vnder hir head, and with his right hād in vaine heth he embraced hir. in vain heth he broght hir in his chalmers, if any man hes greater priuiledge then shee; whilk must be, if euerie man suld tak that, whilk he thinkis good and true, and not that whilk the kirk thinketh & declareth good & true. And in very deed, neane of thes new factiouse sectes can haue credet till they haue persnaded their

Can. 1 1.

2. 6.

auditors that the spouse of our Lord is an vnworthy lear. O blasphemouse tounge, and foolish hearers, wha so rashlie geuerth credet, to an thing of itself so incredible, & so pernisiouse when it is receaued. Christ cōmandeth ws to hear the kirk, Knox and Caluin forbeddeth ws, & wil, we follow only the scriptures, that is, theirs or our awin iudgement. Suld it be doubted to whom we suld here obey? I man on force receaue the iudge or donat by the prince, and not to constitute my self, or anie other in that place, for that war à cryme of læsmaiestie, and worthie of à maist seuerer punishment to serue for exemple to other presumptiouse personnes.

Now if we suld preferre the kirk to the scriptures (whilk we do not, althoght we preferre hir to priuat mens interpretation forged now of new, whilk when we contemne and

reiection, they deceitfully alledge vs to misprize the scriptures) wha culd iustlie be offended with vs, seing shee is the spouse of our Lord & Maister, and the scriptures the cōtract of mariage betwixt them? wha doubreth but the spouse is to be preferred to the contract of mariage? Mairouer the scriptures are maid for the kirk, and not the kirk for the scriptures: *The sabboth was maid for man, and not man for the sabboth*, sayeth the Lord. And also the kirk was before the scriptures, and shalbe efter them. for the kirk triomphāt shal haue no neid of theis memories and directions, hauing the plenitude of al knowledge & veritie in the contēplation of him, in whom can be no ignorance, *in cuius lumine videbimus lumen: satlabimur enim cū apparuerit eius gloria*. And last of al, our Maister & Lord died for the kirk, & not for the scriptures: the pryce suld

Marc. 2. 27

mak the matter mair precious.
 Wherfor shee man haue some prero-
 gatiue, seing shee laiketh nothing
 that the scriptures hes, and heth ma-
 nie things whilk nowayes can be at-
 tribute to the scriptures? here I may
 say with S. Augustin *Me piget eam*
 (Ecclesiā) *commendare verbis meis, &*
haereticos non pudet eam oppugnare ver-
bis suis. I am in paine to praise hir (to
 wit the kirk) by my words: and here-
 tiks ar not ashamed to assault hir with
 their words. But it may be asked seing
 it is so, to what end serueth the scri-
 ptures? suffer me to vse à familiare
 exemple to declare, & expone à dif-
 ficill and obscure matter: we see by
 daylie experiēce the blind (notwith-
 standing he haue à guyd, on whom
 he dependeth and in whome he tru-
 steth) seek for à staff by moyen of his
 guyd, wherby he may be mair ha-
 bill to follow him ouer high mon-

To. de vni-
 tate Ecclef.
 cap. 10.

taines and rockes, riuers and myres, saue him self frome stokes & stonnes in the way, & precepices or heughes besydes the way, & defend him self from bytting of dogges wher he shal passe. The kirk (wha not ans in the scriptures is cōpared to the mounē, and to a body) of hir self blind, hauing the light and sight of hir sunne and head IESVS CHRIST, hes for hir guyd the holy spirit. by whois moyen shee hes the staff of the scriptures, wherby shee in following hir guyd & leader surmonteth mair easelie the high montaines of spiritual & supernatural difficulties, & rockes of naturall subtilities, passeth ouer the deape riuers of tribulation and persecution, and myres of vyce, saueh hir self frome stomling stokes and stonnes of this present lyf, and precipices of schisme and heresie, not standing to go the straght way for
the

the sclandrous townges of the one
or the other. This is donne to hald
us in exercice of al vertuouse humi-
litie and good actions: God doeth
nothing without good and iust rea-
son: *Sed qui scrutator est maiestatis op-
primetur à gloria.* This staffe whilk our
mother hes receaued of hir guyd suld
nather be violentlie nor craftelie ta-
ken frome hir, to abuse or beat hir;
it is good in hir hand, to whois vse it
was prepared; It is violence and spo-
liation, if it be found any other wher:
It appertineth onlie to hir and hers:
as geuen for hir seruice. Other men
hes no part by iust tytle.

And to conclud this disput of perpe-
tual veritie in the kirk (for that is my
principal motiue to seak to the kirk)
it can not be thocht with good rea-
son that God hes suffered his kirk &
weal beloued spouse, to whom he hes
maid so many great & notable pro-

mises, geuen so high titils, and honored with the mariage & death of his onlie sonne, hes suffered (I say) his kirk to perish in hir chyldehead and first age, for laik to haue cōtinued in hir the lyf of veritie, whilk hes beine lossed ay since the apostles days, if we wil beleue some men. Shal we not rather think that God is merciful without repentence, and constant in his liberal promites; and that sic pestilent opinions ar inuented onlie by presumptiouse braines, whois vaine imaginations culd haue no place if the kirk keippeth hir authoritie, whilk they wald glaidlie ouerthraw to establesh and authoriz their nowelties, by the whilk, they wald haue vs beleue that God is à lear: For what is it oier to cal & think God à lear, then to say that nather is it, nor can it be true, whilk he hes said and promist. S. Augustin disputane aganist

the Donatists of the greatnes & amplitude of the kirk, maketh almaiſt the lyk concluſion. *Quaſi aliud ſit prophetiam crimine falſitatis arguere, quàm dicere quæ prænuſciauit non poſſe cõpleri: hoc eſt enim dicere, non eſſe prophetiam, ſed pſeudoprophetiam.* As if it vvar an o-ther thing to accuſe the prophecie of falſhed then to ſay that, that vvhilke it haid foreſpoken culd not be compleit: for that vvar als meikel as to ſay that it vvar not à prophecie, but à falſ prophecie, or lee.

Because I haue maid mention now ſundry tymes of S. Auguſtin, & ſome other ancient writars, and wald be ouer prolix, if I ſuld citte al the places whilk may be propre here, I will pray the learned reader tak the paines to ſee and read diligentlie S. Auguſtin *de vtilitate credendi ad Honora-tum*, & *de vnitae Eccleſiæ contra Peti-liani Donatiſtæ epistolam.* & Tertulian *de præſcriptionibus aduerſus hæreticos.*

de vnitae
Eccleſiæ c. 9
Tom. 7.

to thir may be adioyned S. Cyprian
de Vnitate Ecclesia, and Vincentius
Lirinensis aduersus prophanas nouitates.

I knaw findry wald be glaid to read
 theis buikes wha can not haue them;
 to whois iust desyr I wald willinglie
 satisfie, if I haid the moyen. In the
 mein tyme, if I shal gather out some
 proprieties, whilk the ancients hes
 notted in the true kirk, & pastours,
 and also fals kirk & fals pastours, no
 man iustlie can be offended.

- | | |
|---|--|
| 1 Antiquitas. | 1 Nouitas. |
| 2 Vnitas | 2 Schismata. |
| 3 Consensus & concordia. | 3 Dissensio ac discordia. |
| 4 Multitudo idē, sententiū | 4 Paucitas idē sententiū |
| 5 Amplitudo per orbē ter-
rurū. | 5 Angustia in angulis. |
| 6 Maiorum reuerentia | 6 Maiorum, etiam suorum
conemptus. |
| 7 Maiestas etiā regibus ip-
sis venerand. & culta. | 7 obscuritas, vicinis vix co-
gnita, suis neglecta. |
| 8 Pastorum successio. | 8 Sibi succedere & in se de-
finere |
| 9 Perpetuitas. | 9 Nupera origo. |
| 10 Visibilitas | 10 Inuisibilitas. |
| 11 Veritas. | 11 Error. |
| 12 Constantia in eadem pa-
trūque doctrina. | 12 Inconstantia in sua pa-
trūque doctrina. |
| 13 Firmitas contra omnes
on. nū hostium incurfus | 13 Infirmitas, xui breuitate
cognita. |

- | | |
|---|--|
| <p>14 In iis quæ ad nominis Christiani propagationem pertinent, diligentia.</p> <p>15 Doctrinæ vniuersalitas.</p> <p>16 victoriæ cōtra hostes hereticos & schismaticos.</p> <p>17 Authoritas securè audienda quia, sine errore.</p> <p>18 Humanitas & modestia.</p> <p>19 Ordo & disciplina.</p> <p>20 Certa fides & minime dubia.</p> <p>21 Fidei regula Christianis Ecclesia, quia Dei tabernaculum in sole positum & vitis frugifera Domini manu plantata.</p> | <p>14 In iisdem vel propagandis inertia, vel euentibus peruersitas, quia deiecit, non erigit.</p> <p>15 Priuata opinio.</p> <p>16 Infelices, etiam contra suos pugnæ.</p> <p>17 Nullum ad firmandos animos pondus, quia agnoscit se errori obnoxia.</p> <p>18 Superbia & instantia plusquam Thraconica.</p> <p>19 Amicitia & facilis conuersatio.</p> <p>20 Perpetua inquisitio, aut verius fluctuatio.</p> <p>21 Apud hæreticos sibi quisque regula est, quia in sensu suo latebras querunt, ut sarmēta inutilia à vite resecta faciliè agnoscas.</p> |
|---|--|

I haue put theis twa ranks the one opposite to the other, to know what the Ministers will approue, or improve in anie of them: as to vs, we firmly beleue that the qualities mentionat in the first appertineth to the true kirk onlie; and as found in the Catholik, Apostolik Romaine kirk onlie; whilk we constantlie beleue to be the true & onlie kirk, because we find neine but hir, to whome sic

notable promises hes beine maid; or in whome they haue beine accomplished, but in hir onlie. Wherfor if the Ministers wil haue ws to quyt the place where we ar, as being vnfyte for our saluation, because the qualities whilk we alledge ar not to be fond in hir, they man schaw ws an other wher we shal find them, seing they ar altogather necessaire to be found in the spouse of IESVS CHRIST: for otherwayes ather will they trauell in vaine, or we chenge lyk fooles, changing for an worle, and leuing à kirk, whilk (as we ar surelie perswaded) is sure & can not erre, to follow à cōpanie that they them selfs, wha inuiteth ws, assureth ws to be vn Timer, affirming that it is subiect to errour in so far, that God him self can not keip it therfra, at leest hes not keiped it, not withstāding of his manyfold promises. Doubtles whasoeuer perswadeth

ws that the house, where he wald haue
wsenter, is not sure: consequentlie
persuaderth ws (by presenting ws the
danger whilk may arryue) not to en-
ter therein, except he be à fooll. or
think ws fooles. It shal not be need-
ful here that the Ministers accule. or
speek euill of any other man: but ra-
ther speek good of them seifs. prouy-
ding they proue it weall, schawing
that they haue the kirk *Dominam &
matrem gentium* indued with the no-
table and excellent qualities requi-
red in the true kirk, and can not be
found but amonge them, and theirs.
It will not content ws (if we be caire-
full, as we suld be, of our saluation)
to say that our kirk is euil, they man
proue that their awin is good. I say
this because in place to proue them-
sels to haue the kirk. they raill aganis
the vyce of the Catholiks, as if our
sinnes maid them à good right, or

they them selfs war without sinne. Many hes left the Catholik kirk, & yet hes not followed them, but hes taken an other partie. Many also hes fled frome viciouse Catholiks, & hes entered amōges mair viciouse Protestants: for I hear of nein, as yet, whar become better men, for the leuing of ws, or being out of our kirk. I call their cōscience & our whol contray to be witnes. I am sure that Luther & Caluin first inuenters or renewers of this religion, acknowlegeth that the world is becom worse since the coming of their new Euangell. I doubt not but they knaw what is Caluins opinion here anent seing the estimation they haue of him. Luther speeketh plainlie. *Mundus indies ex hac doctrina fit peior: homines vno antea, nunc septem diabolis obsidentur, diabolus nunc plena cohorte homines inuadit, ut sub clara Euangelij luce multò sint quàm*

antea sub Papatu auariores, astutiores, fraudulentiores, crudeliores, libidinosiores, procaciores ac peiores. The vvordle becommeth daylie more vvicked by this doctrine: before men vvar besieged by one deuill, nowv they ar beseiged by seuen. The deuill nowv doeth assaile men vvith an hail band of deuils, so that vnder the clear light of the Euangell men ar become meakel mair couuetous, mair craftie, mair deceptfull, mair cruell, mair lecherous, mair shamlesse and mair vvicked, then before vnder the Papistrie. An other of theis good brethrine sayeth almaiſt the same, *Vt totus mundus agnoscat eos non esse Papistas, nec bonis operibus quicquam fidere, illorum operum nullum exercent penitus; ieiunij loco comestationibus & perpotationibus nocte dieque vacant: ubi pauperibus benignè facere oportebat, eos deglutiunt & excoriant: precatones vertunt in iuramenta, blasphemias & diuini nominis execrationes, idque tam per-*

Smidelinus

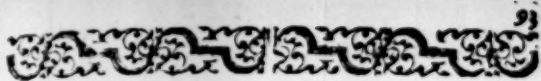
ditè, vt Christus ne ab ipsis quidē Turcis
hodie tantopere blasphemetur. Demū pro
humilitate regnat passim superbia, fastus,
elatio; atque hoc vniuersum vitæ genus,
ab illis Euangelicum dicitur institutum.
That all the vvarld may knaue them not
to be Papists, nor trust in good vworks,
they exercise none at al of theis vworks; in
place of fasting they imploy their tym night
& day in extraordinaire eating and drin-
king. vwhere they suld haue behaued the
selves liberallie and bountefullie to vwards
the poore, they deuore them, & as it vvar
pluckes of the skinne of them: they change
their prayers in oother, blasphemies, and
execrations of Gods name, and that so
desperatlie, that Christ is not this day so
greatlie blasphemed amonges the Toorkes
them selfs. finallie in place of humilitie
doeth regne throgh all, pryd, disdaine, pre-
sumption. and they cal al this sort and ma-
ner of lyf à trade euangelik. If thes men
sayeth true, the matter is euill men-

ded, and we haue lytill occasiō to
 chāge. I may truly say that they haue
 maid our men worse, & hes not men-
 ded their awin. That we may say with
 Tertulian that *stantibus ruinam, non ia-*
centibus eleuationem operantur. If true
 pastours shuld be knawen by their
 warks, I leue yow to iudge what shal
 be thoght of theis new Ecclesiastical
 order & new kirk where so few good
 fructes ar to be found by their awin
 confession. It is an euil breuing that
 is not good in the newing: I think
 the Ministers of Scotlād wald say als
 meikel of their flock, if they wald lay
 to their cōscience the hand, that they
 haue laid to so meikell kirk geare so
 wrangouslie. At this tyme I will say
 no mair, but (abyding their answer)
 pray God grant to ws al, for his infi-
 nite mercies cause, his trueth & grace
 that we may knaw his veritie & fol-
 low his command. And this meikell

de proscripti-
 onibus ad
 uersus hæc.

touching the first head, and reasons
whilk moueth me to seek & cleame
to the kirk and offer to acknawledge
the ministers, if they haue hir. now to
the next article.





THE house of God, that is, the
kirk being found, I must adresse
my self to them, wha hes the power
& charge to lette me in; wha hes the
keyes; wha may not onlie schaw me
the infinite treasures of Gods good-
nes towards ws with his manyfold
mercies and grace, but also will, and
may by vertue of their charge mak
me partaker thereof being impted
in the tree of lyf by participation of
the holie sacraments and knowledge
of the true faith, & receauing of the
same, that is, I must go to the true &
lauful pastours and prelats, whome
I man know, not by the execution
of that charge (albeet that be also re-
quired) but by the power they haue
receaued to execute sic à charge. For
it is not à certaine and solide prooffe,
that anie man is à lauful magistrat, if

it may be schawē that he heth geuen
out sindry sentences and decreates;
or that he heth caused execute sindry
men to death (for thos thinges ar
donne oftentimes by wrangoule &
tyranicall vsurpairs) but the power
he hes to pronunce and execute de-
creats , is required : otherwayes the
fact suld mak the magistrat. and not
the authoritie, whilk is contraire to
al good reason; so I ask not now wha
taketh vpon them the offices & fun-
ctions of pastours , but wha hes that
power, that is, wha hes the lauful po-
wer & mission, whilk is so necessaīre
in the pastours of the kirk, that al-
thocht anie man suld haue the do-
ctrine als pure as the Apostles them
selves, with lyk knowlege; yet suld he
not be receaued as à pastour , except
he haue the vocation of them, wha
heth the power to gif it him, *nemo po-
test in aliū conferre quod ipse non habet.* I

am assured that the Ministers wil not suffer within their iurisdiction anie man to start wp at his awin hand of his particulaire and priuat authority making assembles apart, althoght he suld preach the same doctrine, and administrat the sacramentes in the sam fashion grounded on the cōfession of faith, now receaued by the hail Ministerie of Scotland; whilk confession they force, or wald force al men to subscribe. The puritie of the doctrine wald not stope them to cōdemne him as à seditious schisma-tik seing he haid no authoritie, or (al-beet he haid the authoritie) if he laiketh the vnity required in the kirk: for doubtles althoght he haid the vocation als lauful, as they can gif him, yet because of his schisme, he suld be esteemed to haue iustlie lossed it, al-beet in other things he keepeth the sam doctrine in al respeckes; for the

nature of the schisme is sic, that as the diuision of anie member frome the body, bringeth certaine death & priuation of lyf (whilk can not be haid but in, and with the haill) so doeth schisme in the kirk to him wha is deuyded frome the kirk. The Donatists may serue for exemple, wha in the beginning war but schismatiks, yet at last by there diuision did fall in corruption of doctrine and become heretikes; ewen as the member whilk is cut of, being depriued of the lyf (whilk it haid in the whol body) of necessitie at last man rote. Siclyk Lucifer bishope, before catholik, by his schisme did losse him self, althoght he did approue the concel of Nice in all poinctes; how detestable is the cryme of schisme before God, may caselie be iudged by Core Dathan & Abiron, whois punishment was mair fearful and terrible, nor theis, wha
maid

maid & adored the golden calf, notwithstanding of their idolatrie.

But to retourne to our propos, it is altogether requisied, that the true doctrine & lawfull power be ioyned together in thes, wha wald cōmand and rule in the house of God: the law maketh vs al subiect & equal: the power and authoritie (whilk suld be geuen by him, wha hes it) maketh the distinction & difference betwixt vs, and geueth charge to an aboue the otheris: for what domination or cōmandement haid S. Peter S. Paul & the rest of the Apostles aboue the kirk of God, till they receaued that charge & authoritie of IESVS CHRIST him self, to whome appertined the soueraine domination: for al being his, no man culd command except he haid receaued power & commission of him: Nor yet anie man obey to an other, onles he war assured of

the commission. We see that Princes punisheth seuerelie, but iustlie and necessairlie, sic as tak on them to cōmand without charge: for of theis vsurpations (if they be suffered) cometh oppen rebellion against the prince, oppression of the subiects, & wrak of the hail cōmoune wealth. Al is not donne at the first instant, piece & piece men proceedeth baith in vertue and vyce, *nemo repente fit turpissimus*. there be certaine degrees to that high wark of plaine rebellion & outcasting of the lausful and soue- raine magistrat: he wha maketh the first slope, gaueth the first blaw to his prince. Wherefor if the beginner suld fill wp with his awen dead body the braich that he haid maid, he suld find few followers: the prince sparing the first inuiceth others, and at last is constrained to punish many, wha wald not, at the beginning punish

one: *Crudelis est humanitas, quæ dum Vni parcit, multos perdit.*

In this general, I doubt not but the ministers and I wil agree verie easely: for I see Beza one of their brethring auoueth that none suld cōmand, or haue charge in the house of God except sic as ar sent by God, whilk sending he wil haue rueleed according to the order whilk God him self hes established in his kirk, and thinketh it nowayes lauful to anie man to violat this order: yet that our Lord and Maister is not bound thereto, but may dispone on the house of his father as he thinketh best, notwithstanding of this order; if in case confusion be entred in the place of order, that is, if the ordinaire vocation established by him self in the personnes of the Apostles & their successours, shal faill & inlaik (whilk, as we haue prouen before, can not be) for laick

de notis ac-
clesiæ

of true pastours; he may send extraordinaryly and immediatly pastours to guyd rule and gowerne his house and feed his flock. I wil weal it be so (for na mā suld or can deny that fouerane power to IESVS CHRIST, althoht it be brought in here vpon an absurd supposition, if true pastours inlaik) prouyding there be no interruption in the gowernement of the kirk, that is, prouyding the kirk neuer want lauful pastours necessaire for the edification of Christs mystical body, whilk is but one, & can not suffer so euident cōuulsion: for by diuision it man be twa bodyes. whilk must be if the extraordinaire succed not incōtinent to the ordinaire, when he shall inlaik. For we haue schawen before that Christs kingdome man be perpetual: it must also be granted of necessity that the true kirk can no mair wat the lauful pastours, then she may

want the trueth it self. For the true doctrine mā be in the true doctours & pastours or els it can not be haid in this world. S. Paul ioyneth thes twa successions together, as things whilk can not be separat the one frome the other, to wit, the word, of whilk commeth faith, & the pastour wha is sent with charg to preach the word *howv* Rom. 10 14
shal they beleue in him of vvhō they haue not hard? & howv shal they hear vwithout a preacher? but howv shal they preach on-les they be sent? we may see the band and connection whilk S. Paull maketh here, the faith be hearing of the word proceeding frome the preacher or pastour, wha hes gotten laufull power being sent for that effect by him wha might send him. The first, to wit faith, pertineth to the succession of doctrine whilk we are oblist to beleue. The rest appertineth to the successiō of personnes: the faith commeth by

hearing, whilk can not be without speeking (I mean ordinairly) & speeking requireth à preacher, wha can not be lauful without mission. wherfor as the kirk militant is perpetuall (for God neuer wanteth his kirk) so hes shee perpetuallie true and lauful pastours to gowerne hir; because without them, there can be no kirk, seing that faith is requised, whilk cōmeth by hearing, as said is.

Lat ws then speek of this vocation, seing it is so necessaire that without it the charge can not be weal donne. I demand therefor wha sent the Ministers to preach in the kirk of God? wha hes geuen them that power vpo the Christian people, to nurish the good and obedient by preaching, to punish & cut of the wicked & disobedient by excōmunication? I haue said alreddy (& it is true) that the law maketh ws al equal: the cōmission or po-

wer maketh the difference, in gaving authority to some to cōmand, others remaining within the compas of obedience to beleue and do as they are taught and commanded.

This power and vocation, according to Bezais distinction, is either ordinaire or extraordinaire. The ordinaire laful (sayeth he) consisteth in certain rules ordnat by god, whilk are three: to wit Examination & tryal of doctrine & maners: Electiō maid by the kirk: And Impositiō of hands or ordinatiō. Let vs apply thes three rules to the vocatiō of Knox, Calvin or Luther: for if it be not found laful & iust in the first authour, in the rest it can not be better; *Quod ab initio non valuit, tractu temporis conualefcere non potest.* The langar that vsurpation lesterh, the worse. Now to say that anie of them haid their calling of the Catholik & Romaine kirk (as

de notis re-
clesiæ & e-
pist. Theo-
logic. 5.

some dois say, when they ar pressed to schaw their halding) it is no thing to the propos; for the Ministers, to lat the world vnderstand that they will not serue them selfs therewith, will haue al men refuse & abiure al right they may haue by the Paip and kirk of Rome: as may be seine in their confession of faith. And Caluin with the rest of the Ministers of Geneua wald not suffer the Bishopes of Troy and Neuers (wha leeing the Catholik kirk flaid to them) in any wayes to preach til they haid abiured al power receaued before, & taken of new their commission and authoritie of the Ministers, because in their opinion the former was not lauful. And in veritie the vocation comming of the kirk of Rome can serue them to no propos. For ather it was good or not: If it was good, doubtles they haue lost it by their schisme and re-

bellion, seing they haue left the kirk,
of whome they haid their vocation.
the lyf can not be communicatted
nor extended to members separated
from the whol body. NO man gaueth
power to be abandonatted, nor to
arme men & rebelle agains him self,
nor to be cassé out of his awin place:
Princes gaueth power to inferiour
magistrats, but retineth ay ful power
to them selfs, to discharge or punish
all rebellious personnes whatsoeuer
degree or preheminance they haue
within the realme. the higher place
the greater fal, & greuouser paines to
follow therevpon. *Potentes potentior
tormēta patientur.* If it was not good
it was null of it self, of no valour in
the gauer, & so nul in the receauer. on
force they man think so, if they wil
abyd at the first principe of their reli-
gion, to wit, that the Paip is the great
Antichrist: whilk ground if it war

true (as it is maist false) it behoved their vocation to be null: for what cometh of the Antichrist (wha shalbe as it war Satans eldest sonne) must come of Satan: as whatsoeuer cometh of IESVS CHRIST cometh of God, because he is Gods eldest & onlie naturall sonne. Wherefore hauing no ordinaire calling of the Catholik Romaine kirk, it followeth that they haue neane at al. for if they haid anie of the Catholik kirk (as in deed som of them haid being priests) they lost it by their schisme, and can haue neane from any other, but from them selfs. And so I may say of him wha soeuer shalbe first amongs them, that whilk Optarus Mileuitanus sa- yeth of Victor first bishope of the Donatistes: *Erat ibi filius sine patre, ty- ro sine principe, discipulus sine magistro, se- quens sine antecedente, inquilinus sine do- mo, hospes sine hospitio, pastor sine grege,*

Episcopus sine populo. Ther *vvas* there
à sonne *vwithout* à father, à newv soul-
dier *vwithout* à cōmander or ruler, à di-
sciple *vwithout* à maister, à follovvver *vvi-*
thout any to go before, à tenant *vwithout*
an house, an hoste *vwithout* à lodging, à
pastour *vwithout* à flocke, à Bishope *vvi-*
thout à people. For the three cōditions
required by Beza in à lauful pastour
& ordinair calling can not be found
in any of them, if they be cōsidered
out of the Catholik Romaine kirk.
Lat wstak anie of them, whatsoeuer
he be, and we shal see it to be so: For
asto the examination & tryal of do-
ctrine, wha culd exame him, seing
he haid no man aboue him, nor of
higher power. And farther that proue
culd not be maid vpon the first, seing
he was the finderout of the doctrine,
he preached: wherfor it was vnknawē
to others, so they culd not exame
him there vpon. sure I am that they

wil not ascribe this examination to the people seing the people suld be taught and examined, not teach and examine: but of this schortlie at mair lenth. As to the maners, I find not that anie of them war angels, nather any of thes wha hes followed efter them, I say no farther, I excuse not the faults & vyce of the cleargie; Iudas might tyn the Apostolat, he culd not defyl it, meekel lesse tak it away or mak it inutile in others.

The second is the libre & free election of the persone examinat, maid with cōsent & knowledge of the kirk where he suld exercise that charge & function. This can not be found in the first and ring leaders of this new kirk: for what kirk culd choise them, seing they war before their kirk: for they wha leued in thos dayes knew no sic doctrine, nor doctours; and swa nather culd examine the doctrine

nor elect the personnes, whois opinions war so new at that tyme, that they war not yet hard of.

But ye will say that their doctrine was maist ancient of it self, althoght not knowē so publikly. I answer that it can not be ancient nor auld whilk cōtinueth not frome the begining; for that whilk dieth als son as it is borne, mereth not the name of auld aage, *quod nascens moritur, senectutis nomen non meretur*. ye may weal say it is lang since it hes beine (if perchance it hes beine manie yeares before our aage) but it is not lang since it is. for being doeth include cōtinuation of à thing, whilk they acknowledge not to be in their doctrine, at leest publiklie and knawen to the warld. but that whilk is cōfirmed with one simple word, may sufficientlie be refuted with an other. it was, it was not.

The thrid qualitie to wit Imposi-

Inst. lib. 4.
cap. 14. sect.
20. & cap.
19 sect. 28.
& 31.

Calvin in
the preface
of his instit.
and Beza e-
pist. theo-
logic. 5.

tion of hands (whilk Calvin acknow-
ledgeth for a sacrament) shalbe lesse
found in them: for who culd conle-
crat or ordaine them pastours by im-
position of hands, & geue them po-
wer to command and rule the kirk of
God, seing they war the first them
selfis? There culd be neene before
them, the ordinair succession (as they
alledge) being altogether perished &
lost. Mairouer it is to be considerat
that in our contray the imposition
of hands hes beine admitted within
thes sex yeares onlie, to wit, the year
of God 1598. and that not without
great difficultie and contention, and
contraire to the opinion of sindry
of the ministerie: where I wald glaid-
lie know of whom they receaued im-
position of hands, wha that yeare be-
gane to impone the hands to others.
As to the foolish concept of thes that
thinketh the commoun people to

haue that power, they ar mairé worthy of punition exemplaire as trompettes of sedition subiecting al sort of magistrats to à populair temerity and rage, then worthie of credet or answer as honest & reasonable men. out of thes factious boutiques agans the authoritie of lauful Princes and their heritable right ar come *Franco-Gallia, Vindicia contra tyrannos*, the pestilent pāphelet *de iure regni apud Scotos*, the first blast of the trompette, & other sic lyk vnhappie libelles verie cutthroottes of al Princes, that haith good and lauful right to any realme: becaufe sic iurisdiccions ar, as it war, à strang and mightie brydle to conteene within the compas of reason al seditious and ambitious spirits, of whilks our aage (to our great regrat) hes bein ouer plentiful & abundant, somtym vnder one colour sometym vnder an other. Lykwayes, we haue

assertione 2

haid agains the Ecclesiastical order within thes 100. yeares, good store of thes beasie witters, & an ògust other we haue found some lytil touch in *assertionibus theologicis, aut verius, negationibus cacologicis cuiusdam Britanno-Scotti, qui inconditæ plebi ordinationem Ecclesiasticam (licet in eo parùm sibi constet) committit.* The Ministers (if I be not deceaued) wil not authoriz thes toyes, yea no mair then Beza doeth approue Ramus dreames in religion. Wherefor I will not enter farther therein, but wil retourn to thes wha so vnreuerantlie doeth traict their princes, as he does prelats. Thes men the must suffer me to say that the subiect wha wil haue no superiour sauīg sic as he finds good & to his gust, or sic as he may change when he list, suld feare to find the gibbet to his superiour or hell to his habitacle, non o-ther place iustlie resting for him wha
will

will not content him self with his awen place, that is, whilk he is borne to, or whilk his Prince of his proper motiue avanceth him to. shal the contentement or discontentemēt of the vnconstant multitude, or of anie factious and seditious head be à rule in so great and weghtie à matter? shall sic foolish braines be the square of al good and lauful government? Thir maximes set doune to allure the people, ar to destroy baith the people & Princes, and commeth of them, who beyond their merite looketh for avācement to honours, to the whilks otherwayes they culd not attein; so whill they aspire thereto, they conspyre against their Prince and Maister. Certainelie as the inferiour magistrat is answerable to his Prince not to his inferiour, so the Prince is answerable to God, and not to his subiect. Otherwayes how of-

ten focuer thir trôpettes of sedition
suld blaw, we suld be als often in pain
of Prince and commoun wealth, &
in place of one pretended tyranne, we
suld haue ten thousand, wha iustlie
might be called tyrannes. Thir fyr-
brands doeth rail & cry out agans the
lauful Princes, to put in that place ma-
ny tribunes of the people, in hope to
haue their part, as others, wha iniust-
lie are entred there. for why may they
not say with the naghtrie woman, *nec*
mibi nec tibi, sed diuidatur, teing they
haue no iust part therein? But the iust
possessour can not approue so per-
nicious à diuision. If we laiketh exem-
ples of our awin, ther might be foud
out ouermanie in other realmes. But
by what right (I pray yow) shal the
seditious subiect (for na other wil v-
surpe that place) be aboue his laufull
Prince, to sit as iudge on his estait, lyf,
& honour? Who is amonges ws that

3. Reg 3. 26

wald willinglie suffer to be cōmand-
 ded (what sal I say iudged?) by his awē
 seruant, by whome he war ignomi-
 niously accused? It is not laulful to the
 partie to sit as iudge, nor to be witnes
 in a priuat mans cause: what shall it
 be then in Princes? We laugh and
 iest when we see anie priuat man that
 thinketh him self monarche of the
 hail world, as being sicke of a plea-
 sant imagination and phantasie, wi-
 thout any mans hurt or domage.
 But it is na sport nor bourd to see the
 furious multitude mel it self with the
 estait, lyf, & honour of their Prince,
 where many thowfands ar oppressed
 vnder colour of the comoune wealth
 and libertie, whilks doubtles ar lost
 whē they fall in the hands of the mul-
 titude. If the Prince wald force ws to
 do anie thing agains God and good
 reason, we suld arme our selfis with
 patience, and not with rebellion, that

Luc. 21 19.

is, we suld follow Gods command; & if the Prince wald be so rigourous as to punish ws therefore, we, to the exēple of the Apostles & primitiue kirk suffer it, and not to tak armes aganist him: *In patientia uestra possidebitis animas uestras.* In your patience youv shall possesse your saulles, sayeth our Lord. what good Christian wald not rather choise to be for the trueth à martyre before God, then as à traittour for rebellion execute by men? we may without danger of conscience suffer à wrang, but not do à wrang without danger of cōscience: It is but by M. Fox new martyrologe that men become martyres for heresie and rebellion. In the kirk that honour is gifin only to them, wha dieth for the trueth (as in the primitiue kirk) without any spot of rebelliō: *causa martyre facit, non pœna.* I wil pas thes opinions be cause they require à mair scharpe

maner of refutatiō, ſeing they bring
 with thē ſo many heapes of miſeries,
 if they be not ſpedelie ſmored in the
 beginning. For to lay aſyd the com-
 mounē & publik calamities, wherein
 no man can be in ſuretē, often tymes
 choiſing à new, King we loſſe an auld
 kingdom. But to retourn to our pro-
 pos: this ordinatiō of paſtours culd
 not com of the people, becauſe at the
 beginning of this new religion al the
 people was Catholik, & knew no ſic
 doctrine nor doctours, & ſo culd not
 mak thē paſtors wha war firſt actors
 of this tragedie. Mairouer Beza in his
 epiſtles ſeimeth nowayes to approue
 this populaire forme of gowernemēt
 in the kirk. Wherefore ſeing the firſt
 miniſters nather haid Examination,
 Election nor Ordination, or Impoſi-
 tion of hands, it may be eaſelie con-
 cluded, that they haid no lauful ordi-
 naire calling, and ſo culd not gif any

Epist. theo-
 log. 83.

true vocation or calling to others, because they haide it not them selfis.

Lat vs go forward. the Catholik kirk (say they) hes tynt the ordinaire vocation, and they haue found the extraordinaire. We haue tynt one thing, and they haue found an other; it is iustly reancōtered with our tinsal. But seing they haue not found our gear, we can pretend no right thereto: so as we pretend no right to their extraordinaire calling, they can pretend no tytill to our ordinaire, as said is.

They ar called and sent extraordinairly (say they) to gowern the kirk of God; if their vocation be extraordinair it passeth the boūds of the order Apostolik: For how can it be Apostolik without continuation since the Apostles, not hauing beginning nor authoritie of their vocation. If the race and succession of the Apostles be lossed, why waunt they them

selfis to follow the Apostles? at leest they follow them not in their vocation, and therefore: the tytles and euidentis of the Apostles can serue them for no thing. They must schaw their new halding, seing the ancient tytles ar expyred and rune out; if there resteth no man hauing the right of the Apostles the, Ministers can not haue it. We must see their new charters passed vnder the great seal of IESVS CHRIST marked with miracles wrought by the holy spirit: if they can schaw anie sic thing, it will put them out of trouble, and ws out of doubt, and tak away al schadow of excuse, whilk otherwayes we might iustlie pretend for our disobèdience.

But in good conscience may we credit them, wha with their simple word wald mak ws beleue that the ancient successiō of the Apostles is perished? Shal I not think (if that be true) that

1. a. 52. 21.

the tribe of Leui was mair deare to God, then the spiritual posteritie of the Apostles, yea then the posteritie of IESVS CHRIST him self, out of whois seedes mouth, the veritie suld neuer depart. shal it serue for nothing that that wynezard was planted with our Maisters awin hand, boght with his death, nurished by his Apostles, watred with their blood, & with the blood of so manie thousand martyrs, kepted by the assistance of the holic spirit, in the learned and godlie fathers, & in their posteritie? Shal the order of Aaron be so far preferred to the order of Melchisedech? the body to the spirit, the figure to the veritie, and man to God? Shal the ministers haue the honour to haue restored the kirk, whilk the holic spirit by his negligence haid tynt? their onlie hand hes haldé our Lord in his right: Weal, geuing and not granting that

our maister haid tynt his inheritance in this warld for à tyme throgh negligēce of his officers, or rather by their malice & knaverie: he hes cast them out: he hes placed in their place and charge others, more worthie. Yet or I see their letters of cōmission, I wald glaidlie know why they war geuen: for it culd not be à light cause whilk moued God to geue à new charge. They wil say, perchance, to reforme the kirk, & tak away the manifold abuses that war baith in the doctrine and maners. A iust reason truelie & à charge worthie of eternal memorie and thankes, and maist necessaire (if it be true) to be put in execution, for the publik good, saluation of many fauls and (whilk is the principal) for Gods glorie, and he to be praised & loued wha doeth his duety in the execution of the same: But with what sinceritie and Godlie dealling it hes

bein fulfilled and accomplished, the miserable estait of our contray may beire witnes: where many hes learned the science of Adam and Eua in eating of the forbidden tree, knawing the good they haue lost & euill they haue found. and I fear that thes new pastours hes vsed als litill discretion in gowerning mens fauls as policie in doune casting the material kirks.

Intempestiuas sed supprime Musa querelas.

Put the case that they war sent to reform the kirk in doctrine & maners. Thes heauinly medicins then fand, à seik persone before thé, but not dead, to procure whais health they war sent. why haue they rent this body in peaces, & maid wp so many others, so different & contrarious euery one to an other, lyk the Cadmeiã brethrin? This agrees not with their letter patent, if they haue any: they suld not

haue passed the boundes of their legation. If they war sent to reforme the kirk, according to my iudgemēt (I dar not be bald to pronounce anie farther for feare of offence) they suld haue remained in the kirk (*fugiendo non curantur egri, sed medendo*) and by vertue of their commission taken away the causes of hir seeknes and deformities. he wha gaue thē the charg wald haue giuen them the strenth, *qui dat velle, dabit & perficere*: he wald not haue left them in so notable & good interprise; they culd not haue laicked moyen nor wisdom hauing so mightie a maister. If they feared the pest, or rather the iust punishment, I excuse their flight, yet can not praise them, that they choised rather to seall their doctrine with other mens blood nor with their awin. But to passe this extraordinaire stoutnes (whilk hes moned them to ryf the kirk in peeces by

so many findrie sectes, rather then to suffer martyrdome them selfis and so passe to heauin) why did they by their cōmission? they discharged not them selfis in making an other kirk. to mak à kirk, and reforme or heall à kirk ar diuers things. They must acknowledge à double fault, whilk they haue cōmitted, the an in not doing that whilk they war cōmanded, whilk was in reforming the kirk; the other in doing of that whilk they war not commanded, in bulding à kirk. If there was no kirk at all, when they come, their commission was in vaine & serued for nothing: they suld haue passed bak & taken an other, to mak wp & buld of new à kirk, and not to reform that whilk was not: for reformation presupponeth à subiect and matter laicking some thing necessair to the perfection: so their procuracion (if there was no kirk) was nul of

it self, and can nather serue them nor their successours for anie warrand of this wark, they haue taken in hand, how beutiful & glorious à name focuer they giue it.

Aspicunt oculis superi mortalia iustis.
 think ye it reasonable, that any man suld tak on him to cast doune the house, whilk IESVS CHRIST him self heth builded, because it semeth to his vaine imagination to haue many deformities & vncomlineses, & build wp an other at his fantasie, alledging that the Lord heth sent him? I can not beleue that any man can be à better painter or maiſſon then God, wha said *tota pulchra es amica mea, & macula non est in te*, & wha builded his kirk vpō à rock. weal I knaw that it is gods wil that his house stand to the end of the world. But lat this be an errour of the secretaire, wha suld haue written formation of à kirk, or the fault of

Can. 4. 7.
 Matt. 16. 18

the messenger, wha spak ouerlowlie
in our first cōmissioners care, where
by, one word was taken for an other.
But whidder it suld be Formation,
Reformation or Deformation, for
the present I stand not, provyding
the cōmission of this extraordinaire
calling be good. They war sent (say
they) by God extraordinairlie. I de-
syr they proue that: for simple and
proueles saying, in mattres of sa great
consequence (as where it is question
of eternal lyf and death) can not be
receaued, except by them, wha wald
hazard their part of paradise on a sim-
ple word, we must see the cōmission
alledged, if it be good and haue the
best & assured mark, that it may serue
vs for our warrand, when we shalbe
called to rendre compt of our mailles
& dueties in cōmanding or obeying.
It is als dangerous to beleue euery mā,
as to beleue no man. I see the Mini-

sters hes dispossessed thois, wha war
pastours by iust successiō (as hauing
receaued that charge frome hand to
hand since the Apostles) and hes pla-
ced them selfis in their roome desy-
ring or rather cōmanding ws to ac-
knowledge them as true pastours, fol-
low and obey them, geuing our sauls
& cōscience to be nurished by them
in trueth & pietie, of the whilk they
haue the distribution delyuered to
them by god him self, as they alledge.

Knorrappel
lation 2.

Truelie seing that no man, no not
of their maist zelous brethring will
gif them à thousand pound on their
word without good & sufficient cau-
tion, suld we not be great fooles to
giue them our saulles not asking of
them any sufficiēt warrand but their
word? The matter is so weaghtie that
they can not iustlie be offended with
ws, if we desyre to be assured that we
shal haue no tinsal in beleuing them.

Let vs see the great seall and mark of this extraordinair calling, that is miracles and wonderfull warks aboue nature, whereby we may know that it is God wha sent them, and that it is his wil we receaue them with due reuerence and obedience. I know they wil answer me here, that they ar not oblist to bring miracles, seing they teach no new doctrin. I pray al good & Godlie Christians consider if this be à propre answer & to the propos: for first they tak that for à prooffe, whilk is in controuersie betwixt the parties, as is ouer euidentlie knawen: for we say (as we shal be hable to proue by them selfis) that the doctrine they teach now is new, at leest in many heades of controuersies. Secondlie the prophetes, wha broght miracles, broght no new doctrine, otherwayes they culd not haue bein receaued, the law being so formell agains them.

Thridlie

Thridlie it man be new to ws, seing that nather we, nor anie of our forefathers before Knox ever hard of it in our contray. Last of all, we seak miracles for their alledged extraordinair & marveilous calling, & not for their doctrine, whilk can not be true, seing it is so new, the veritie being so auld. Our maister & Lord cōmandeth ws in matters of religion to obey his kirk: and obey & acknowledge none other. Why shal we now heare the Ministers without anie assurence of their charge and commission, ather ordinaire or extraordinaire? If anie man wald ask of the subiectes of a noble man (wha war out of the contray) the mailles & ducties, alledging he haid commission of their maister: Wald they not iustlie answer, that their maister before his parting out of the contray, haid put order to all his affaires giuing charge to certaine

men whome he haid choisen for that effect and maid officers ouer his haill lands with ful power to sete and raise, tak w^p dueties and mailles, giue quitances, fence and hald courtes, and al other things necessaire, with expresse cōmand to acknowlege none other till his retourning: wherefore if he haid any cōmission frome their maister, it behoved to be cōmunicat and sein, yea assuredlie knawen to be valuable & sufficient: Certainlie it wald not serue nor moue them (if they war weil aduysed) to say that theis things, whilk he requireth war due & awing to their maister, & that he asketh no thing, to whilk they war not oblised: Nor yet to say that the officers haid neglecked their duetie baith in waisting their maisters gear and misgoverning his house, & also in oppressing his subiectes. wald they not answer, that they war sorie for sic mens

misbehaviour, yet because their maister haid gauen them charge to obey onlie theis officers, whome he haid estabished, they culd not passe the bounds of their maisters cōmand; and therfor wald on na way acknowledge him, wha schew no cōmission, nor power of their maister? Shall poore men be maire wyse and circūspect in a bol of meal or 40. shillings, then I in my faul? Shal they seek for good warrād in paying of their duties, and I shal gife my faul to the first that craueth it? It shall not be needfull to tel me here, what I aw to my maister, what I suld beleue, what reuerence I suld beare to the scriptures and pastoures of the kirk. I beleue that maire is true, then anie man can telle: I ask onlie wherefra commeth thes extraordinaire officers, and what power they haue? I wald pray them to cleare me of this subiect. For in

matters of faith, the authoritie maketh all, whilk can receaue non other warrand, but God him self, or else sic as ar sufficiently authorized by him. They wil say that findrie of the prophetes cōme without miracles, and therefor it can not be iustly asked of them, whilk hes not bein asked of others before them, cōming with lyk calling. I answer, that à great part of the Prophetes broght miracles with them to confirme their sending, and principally, when their vocation was, or might be called in doubt. Wherefor Moses schew miracles not onlie in the beginning, when he was first receaued, but also againes Core Dathan and Abiron. Elias againes the prophetes of Bael in burning the sacrifice vpon the Alter before the people. And to passe vnder silence al other, IESVS CHRIST acknowlegeth the miracles to be necessaire. *Jf*

¶ (sayeth he) *haid not come and donne* Io. 15. 24.
uworks amonges them, that no other man
bathe donne, they haid not haid sinne. But
now they baith haue sinne, and haue ha-
ted baith me and my father. To Sanct
Iohn the Baptist atking by two of
his disciples, if it was he wha was to
come, he answereth, the blind see, the Matt. 11. 5.
crippel uwalk, the lepers ar maid cleane, the Luc. 7. 19.
deafe heere, the dead ryse againe, to the
poore the Euangelle is preached. Mairo-
uer the prophetes, wha war sent ex-
traordinairelie neuer intermedleth
them selfis with the office of preast-
haed and pastours (except they war of
the trib of Leui) nor euer pat them
out of their place. We neuer hard
that any, because he was sent extraor-
dinairlie, tuik the place of the high
preast: or tuik the Ephod, or censeur
out of the preasts hands: for the sa-
crifice was ay continued by the prea-
stes & by none other. So that the an-

cient prophetes howsoever they were called extraordinairlie (as said is) did neuer pretend thereby any charge in the sacrifice as appertening to the priestes only. For the prophetes came as a new succour & helpe sent by God to fortifie and comfort the ordinaire officers, to waken them wth from negligence, to aduertish them of their duetie, to love honour & serue their God wth prightlie. Lykwayes to admonish the Prince and people of their office, reproche them their faultes & sinnes, with threatnings of punishment and vengeance therevpon to follow, except they did preuent the wrath of God wth speedy repentēce. In whilk charges miracles were not verie necessarie, seeing they demanded but amēdement of mens lyfes, and Gods seruice to be donne, by sic as haide the charge, not melling therewith, notwithstanding of their extraordinaire

ſending by God him ſelf. Euen as if à Prince or noble man abſent wald gif charge to anie man by mouth, to aduertish his ſeruantcs and ſubiectes to be maire diligent in their office and ducric, ſchawing them wherein their maifter war offended, and what punition he haid deliberat to tak of ſic as he fand culpable & giltie; it ſuld not be neceſſaire therefor to bring his maiſters great ſealle. But if he wald enter to gowerne and ruelle, he wald not be receaued vpō his ſimple word. Mairouer, althoght there be no mention in the ſcriptures of the miracles of ſindrie Prophetes, yet it is not to be concluded that they did no miracles: yea their prophecies war ſufficient warrands for their miſſion, they being, as it war, the ordinaire poſtes and meſſengers in thoſe dayes betwix God and his people, to whom Gods will was to be ſchawen accor-

ding to the peoples behauieur and new occurrantes. It can not be schawen where that anie prophete is com to execute anie great interprise without miracles, ather presente, precedent, or subsequent. In S. Iohn the Baptist there be manie things verie miraculous, his mothers aage, his fathers domnes before his conception, and speach restored at his birth, his education commanded by the angel, his lyf; and last of all the testimonie of IESVS CHRIST maire then all miracles, seing he was the authour of all miracles, whilk at that tyme for iust reason he haid keiped to him self: whereby he might be knawen frome others. Now there come neuer anie prophete for so weaghtie a matter as this, for whilk, they say, that they ar come, to wit, to restore the spouse to IESVS CHRIST, the body to the head, to mak a new flock to that hea-

uinlie Pastour, to restore him to his
auld & ancient heritage, to buld w^p
the eternal house of God, to destroy
the regne of Satã: to bring new light
to the warld, to tak mankynd out
of the throt, as it war, of the deuill: to
publish the verity so lang vnknewē:
to schaw the kirk so lang vnseen and
inuisible. And to be schort, to do that
wherefore our Maister and Lord of
his infinite goodnes come in earth,
and tuik vpon him our mortall na-
ture, and therein suffered death and
passion, that is, to mak w^s immortals,
and of sonnes of man, whilk we war,
to mak w^s sonnes of God, to be par-
takers with him of the eternal inhe-
ritance, hauing nurished and broght
w^s w^p in his awin house, the whilk to
governe if Luther, Caluin or Knox
pretēdes any right by new extraordi-
naire charge, is it not maist reasona-
ble that they schaw an authentique

commission? Suld not the great seall be here imployed? Elias for lesse cause maid the fyr come out of heauin. If à simple alledgence of reformation be à sufficient varrand, we shall haue in continent good store of reformers and extraordinaire pastours to correct, or rather to corrupt, the hail world. The Anabaptistes and Libertines with manie other siclyk pernicious pestes suld schortlie occupie all places: For their word is als good as the others is, in matters of religion, if the word be inonch, & the saying à sufficient prooffe. But if there be anie other thing requisit to haue and procure credet, whateuer is necessair in one is necessaire in all, seing there can be no authoritie and power but in the ordinaire: because it onlie was sufficientlie authorized by I E S V S CHRIST, and executed by his Apostles (wha receaued it immediatlie of

their maister) and by their successors to our dayes. Otherwayes the extraordinaire must haue als good and solid prooffe as the ordinaire. If it be sufficient to say that it was Gods will and pleasour, that sic men sould tak that wark of government and reformation on hand, when they cotte the place, we shal ather answer or agree thereto. But IESVS CHRIST will disfavow sikk extraordinaire reformers. *The Prophetes prophecie lees in my name. I haue not sent them, nather did I command them: nather spak I vnto them: but they prophecie vnto youv à fals vision and diuination and vanitie and deceatfulnes of their aune hart.* Let them schaw (if they haue anie charge) the expresse and particulaire command they haue of God to com: for the general and ancient commandement without doubt appertineth to the ordinaire officers of the house,

Ierem 14.

14.

whois cōmission is of lang tyme both confirmed and acknowledged: No- ueltie suld be suspect to al men seing, as said is, the veritie is so auld.

Some answereth that it is à great miracle and sufficient to proue Gods wil and pleasour, that in so schort à tyme they haue drawn so manie to them frome the kirk of Rome. If that war à sufficient reason and great miracle; then suld Mahomet & Arrius be holie men sent by God, & his wealbeloued; for certaine it is that the impietie of Mahomet, or heresie of Arrius was mair myghtie then al thos, wha hes separat them selfis in thir lait dayes frome the Catholique Romaine kirk: yet I am assured that no man of iudgement wil think that Mahomet, or Arrius did miracles by their seduction, or that sic revoltes war sufficiēt to proue them to be sent by God with new cōmission. There-

fore althoght Luther, Caluin, Knox
and their successours haid brangled
the hail warld(as they haue not done,
and the Antechrist wil do)with their
authoritie and doctrine, it followeth
not that it is à work approued by God
and his extraordinaire sending: For
albeet it be contraire to al ordinaire
course. it suld not be cōcluded, that it
is good & procedeth frome à power
extraordinaire geuen by God: For we
see manie extraordinair actions, and
punished extraordinairelie, as things
donne with violence and contraire
to all good order. I can not beleue
that the Ministers them selfis wald
now receaue any man wha wald com
with an extraordinaire calling to re-
forme them, notwithstanding of their
schort possession: wherein there be
manie thinges thoght(even by some
of them selfis) worthie of à good re-
formatiō. I doubt not but they wald

alledge their order alreddie receaued,
confirmed and estabished. And in
case he wald not desist, I am assured,
they wald imploy the force of their
excommunication and actes of par-
liament, as à souveraine remeed a-
gans al rebellious personnes. If it was
laful to à few vnquyet spirites to
ryse agains the hail Catholique kirk
being in possession 1500. yeares e-
stabished, why shal it not be lafull
to ryle againist à few new in come?
might it not be iustlie said here *Pate-
re legem quam ipse tuleris?* The iuriscō-
sult sayeth weal, *quod quisque iuris in
alterum statuit, ipse eodem iure vti debet.*
Shall it be permitted to them to do
what they list againes whome they
pleese in what matter & maner they
will, and shalbe laful to no man to
gainfay them. *O duram aliorum sortem
ne dicam seruitutem.* They wil alledge
perchance the scripturs for their war-

and and that they teach the veritie
contined therein. I answer, that eue-
rie heretik sayeth the lik, and that al
our dispute, for the present, is of their
power and calling: & that it is an o-
ther debate betwixt ws & them tou-
ching the scriptures and veritie. as
we haue said before. we grant the scri-
ptures and the veritie shuld be recea-
ued and imbrassed, and all good rea-
son do teach ws that there shuld be pa-
stoures; but they giue ws no assurance
yea no appeerance that Luther, Cal-
uin or Knox, or anie of their succes-
sours, can be thes true pastours, but
rather the contraire, as we haue pro-
uen. Wald they then thus argument?
I haue the bible, I say the trueth, I
am then a true and lausful pastour &
doctour of Godis kirk? I vnderstand
not this cōsequent, except they wald
say that all (be they men, wemen or
childring, learned or ignorant) wha

heth the bible & sayeth the verity at true and lauful pastours, that is, haue lauful power and authoritie in the kirk of God to preache, teache, & admistrat the sacramētes, bind & louse tak in and put out, excommunicate and absolue, whilk I am assured, they wil not say. What wald be thoght of me, if I suld argument thus? I haue the actes of parliamēt, I say no thing but according to the kinges M. lawis and ordinances, therefor I am à schirref or lieutenant for his Maiestie: that is, I haue power to admistrat iustice, condemne and absolue, head & hang, banish and cal bak &c. perchance this vaine imagination wald be tolerat and laughen at in me, as oftentimes sic phrenetik spirites serueth for other mens recreation: but if therevpon I suld tak anie man wha haid committed à murther & (keeping the ordinaire forme of iustice
in all

in all other things, except in the power whilk I haid not) suld call in 15. or 20. honest men on his syes and by them, for the slaughter weal verifie, and confessed, condemne him in the mouth of the dempster, and execute him by the hangman, wald it be à sufficiēt warrand for me to schaw the actes of parliament or lawes of the contry and perpetuall practife in lyk thinges? It wald not be asked of me what the law ordaineth, but what power and authoritie I haid to tak that man, call in à syes on him, cōdemne and execute him: my cōmission wald be foght, and not the law. Yea for laick of à lawful commission I suld be found not onlie à manslayer with Syes, Dempster & Hangman (whom I haid drawen in that cryme with me) but also an vsurper of the Kingis authoritie, without his knowlege or wil, so I & all my adherentes suld be

found in that action mair giltie and to haue offēded the Prince mair grea-
uouſlie then the murtherer, whome I
haid execut: For beſyd the ſlaughter,
in my action ſuld be found vſurpa-
tion, oppreſſion and cōiunction of
ſo manie perſones therin, whilk ſuld
augment my cryme: For as in good
thinges the mair the better, ſo in e-
vil thinges the mair the worſe. Lyk-
wayes we aſk not at the miniſters, if
ther ſuld be any lauful paſtours wha
ſuld preach, teach, adminiſtrat the ſa-
cramentes, exhort to vertue, reprove
vyce, cut off rotten and rebellious
membres: we knaw theis thinges may
and ſuld be donne by them wha heth
the lauful power: But we demand wha
geaue them that power to exerciſe
theis charges & offices to enioye that
priuiledge? Shal not the vſurper here
be in greater danger, as the matter is
greater? Or ſhal kinges and Princes,

nobles and gentlemen, conmoun
wealthes and brughes, priuat & sim-
ple men haue order and discipline,
whereby some command and others
obey without confusion, & God shal
haue neene in his house? In the kirk
shalbe no thing, but disorder trouble
and discorde? that it may be said of
hir, whilk the poëte sayeth of the sea
waves;

Nescit cui domino parcat vnda maris.

If everie man wil command (whilk
man be if the bible may mak à pa-
stour) wha shal not command? only
they surely wha wanteth ather moyen
or wil to haue à bible. It is permitted
to everie man to schaw the law and
trueth to any man: yea it is à wark of
charity, to teach the ignorāt, princi-
pally in matters of saluatiō: but to tak
on him the power & iurisdiction to
cōmand aboue others as being à pa-
stour or magistrat, not hauing charg

of them, wha hath that power, *nun-
quā licuit, nunquāmq; licebit.* it was not,
is not, nor euer shalbe lauful. The kirk
is as *Castroꝝ a.ies ordinata:* Not lyk
to the Chaos of poētes where
*Frigida pugnabant calidis, humētia siccis,
Mollia cum duris, sine pondere habentia
pondus.*

Sic cōfusions, aggrees not with Gods
infinitt wisdome, *quæ attingit à fine vs-
que ad finem fortiter, & disponit omnia
suauiter.* The qualities that S. Paul
requireth in à Bishope, shaweth how
cauful God is to haue his house weal
gouerned. Men wil not suffer everie
man to medle with the keeping of
their beestes. I think not that God
heth lesse regard to his kirk. It may
be that they say that there was na pa-
stours in the kirk, when theis new E-
uangelistes come, seing they wha war
in possession had tynt their right. be-
cause they haid not donne their due-

tie: and therefor the ministers *quasi in vacuum venerunt*, did occupie à place vacant. Althoght it be à thing verie hard to be beleaved, yea altogether not to be beleaved, that God cōtraire to his promise heth so abandonat his awen inheritance, that he heth no man, wha with lauful authority did his duetie, or might giue power to others to governe our Salvours house, yet I wil passe it at this tyme. I tak onlie that pastoures heth not tynt their place by reason of non entry, in whilk case it behovert them to haue recourse to their maister, all retourning bak agane to him. If they haue failed because they haue negligentlie and vnproperlie donne their office, as the cryme was personal, so suld the paine & punitiō be personal: seing in felonies the haires or successeours be not persewed for the cryme of their predecessoures, except they

be found *socij criminis*, or else that their predecessours haue committed læs-maiestie. Now seing the successeur is nowayes debarred for commonne cryme cōmitted by his predecessours: resteth the cryme of læs-maiestie, by rebellion or treason against the Princes personne or estait, conseil taken with the enimie, aspyring to the crowne, or other sic pointes as theis. Now giuing & not granting (for the Ministers can neuer be hable to proue sic thinges, as we haue schawen before) that the pastoures of the Catholique kirk haith tynte their place by one of theis crymes: what syn? Followeth it that the ministers heth the iust title? *Quo iure?* By publique authoritie and forme of iustice the charge, power and office of pastours was geuene to the Apostles & their successores til the warlds end. Yet if they haue failled so grea-

vouſlie, that God hes called bak the gift maid to his onlie ſonne, let them be accuſed, examinat, iudged & cōdemned by publique authoritie and forme of iuſtice, and ſo diſcharged, diſpoſſeſſed and caſt out, as men orderlie convict and forfault: and lat others by lyk forme and authoritie be put in their place, by them wha heth the power thereto. The offence maketh men worthie of condemnation, but condemneth no man. The ſentence & decreat of the iudge muſt firſt be pronounced. Manie men committeth great crymes, yet poſſeſſeth their lands til they be forfaulted: and ſindry getteth their remiſſion before they be accuſed: and others, notwithstanding they be iuſtlic accuſed of treason, yet becauſe they ar not condemned and forfault, without anie remiſſion they ſtand ſtil in poſſeſſiō and their heires eſter them.

Seing the Kingis authoritie and publique forme of iustice ar required to put anie man in iust possession of his awne, sha! it be permitted to every man at his phantasy to cast him out, wha is in possessiō? And when the act of forfaultrie is passed & giuen out in due forme, the landes or offices ar not abandonat to euery one, wha wil occupie them: but they returne to the Prince or ouerlord. So whasoeuer will iustlie brook and enioye theis landes or offices, must haue à new gift of the prince or ouerlord, new charters, evidentes, infestments, commissions weal maid, subscribed, and sealled, with all other circumstances (better knawē to men of law nor to me) whilks ar necessair; whereby he may be knawen to be the iuste possessour or lauful magistrat: for the charters, evidentes, infestments, commissions or retours, or anie other ty-

ties whilk war before, ar annulled, as appertining only to the persone forfault, & therefor invtile for al other men, except perchance to his heires, if the Prince wald haue pietie of thē: or if he wald suffer the forfaultrie to be reduced of special grace & fauour. Whatsoever wald start to at his awen hand, and occupie the place vacant without consent of the superiour, might think assuredlie that his vsurpation wald be als heavy à cryme as the others was, wha hed tynt the place.

Lykwayes (as said is) if the pastors hes failled, let them be accused before their lausful iudge, where they ar fond giltie, let them be cōdemned: thereafter sic as shalbe found mair qualifiet, and worthie of sic offices may be choosen in their place and obtēin à new commission of them, wha heth that power in the kirk vpon earth. If ther be nein at al, wha heth that iurif-

dition, they must tak new halding of God in the sam forme and maner as the Apostles receaued it frome IESVS CHRIST, the posteritie and successours hauing failled, as they alledge, but not prouen. Now what forme of iustice herh bene keepped? Wha warned the pastoures? Before what iudge war they accused? Wha cōdemned thē? wha gaue the new title to the ministers? I see the lauful pastores accused, or rather abused, with out law or reason or iudge: condemned without any form of iustice; cast out with violence, & their places occupied by others without, yea agains al right. I see their contrairie partie mak him self iudge, tak à cōmission of him self, and put it in execution on his priuat authoritie.

-*Dúne hunc ardorem mētibus addunt
Euryole? an sua cuiq. Deus fit dira cupidō?*
If al things man be maid new before

they haue good right, it war best they maid à new God to authoriz their new proceedinges & practife of law: for if theis fashions war good & reasonable, wha culd be assured, I say not of his geare, office or landes, but even of his verie lyf, every man making him self partie, witnes, iudge and executour of anie accusation he suld forge aganist anie man it pleaseth him? I might insist here with manie other reasons, if I feareth not to be tedious in vrging à matter so cleare of it self.

I knaw some, for defence of the Ministers, sayeth that their vocation is nather altogether ordinaire, nor altogether extraordinaire, *partem capiens ab utroq.* that is (when al is weal considered) nather the one nor the other. There is not halflang religions, as ther is halflang dogges. They wald serue them selfis with the authoritie of the Catholik hirk to enter in gods

house with order, & afterward without order, whilk they call extraordinairelie, guyd, or rather misguyd all at their phantasie.

But is it possible that they wil serue them with the kirk of Rome, seing they haue taken for à ground of their religion and lauful cause of their separation, that the Paipe is the great Antechrist? They man on force laying this ground, acknowlege that they haue their entry in the kirk frome the Antechrist. Truelie if they haue no better porter then Satans eldest sonne to let them in, I fear they shal not be vealcome to God, wha vseth in his merciful warkis to imploy better seruantes. If that opinion war true, then suld Satan be half maister, seing that the half of the charge cōmeth of him: yea he must haue (according to that doctrine) the maist apperant part, seing that the ordi-

naire, whilk is weall authorized cōmeth of him: whereas the extraordinare, whilk they wald ascribe to God, commeth without anie avow, except of their bare saying. I wald be mair ample in the refutation of this branded vocation, if I thought not that few, or neene wald cleame thereto.

As to them, wha scrueth them selfis with the wordes of our Lord, *vwhere there be twa or three assembled in my name, there I am in the meddest of them.* I answer schortlie, first, that it is question there, of the assistance of our Lord to the prelates of the kirk or people, and not of the calling of pastoures in particulair. And who doubteth but holie and Godlie men heth the assistance of God whidder they be in smal or great nōber. Nixt, if that suld be taken generallie and for the vocation, whersoever there be twa or three gathered in Christes name.

Matth. 18.
20.

ther man be there power to mak à pastour. Sua where there be twa or three in anie house they must constitut à à pastour to them self, and so change al priuat houses in kirkes, contraire to that, whilk we see now in Scotlād where kirks ar turned in priuat houses. Mairouer if that war the sense of Christes wordes, it suld appertine to the people to cal the pastours, whilk the Ministers of Scotland verie wyslie, as yet hes never approued. And last of al, this culd mak no thing for the first Minister, wha being allone culd not be elected by twa or three.

Notwithstanding of al this, I will giue and suppon in this matter alse far as I can without preiudice of the veritie. I wil so enter for the present to receaue the extraordinaire vocation (whilk with reason can not be receaued, except it haue à verie good warrand) if it can serue ws to anie vse

as I fear it can not do: For if so many hondreth yeares vnion of the Catholik doctrine can not serue to maintaine vs in our ordinaire right, how shal so many hondreth daylie confusions iustlie maintaine them in their extraordinaire vsurpation? But to what vse can their extraordinair calling serue vs, althoght we wald receaue it? There be mair then à hondreth diuerse religions (at leest opinions vsurping the name of religiō) euerie one condemning an other, & ascribing to it self that glorious title of true extraordinaire calling vnder pretence of the pure & true word of God, and administration of the sacramētes. What shal I do in this great confused multitude, where neine can stand seure, except al his compagnōs be declared vsurpers & fals prophetes? Ye will say perchance that the Ministers of Scotland hes neene of

thes sectes amongs them, where of they ar verie glaid. I wil not for the present contest therevpon. But sure I am, that they wha hes not the ministers of Scotlandis religion amongs them, ar alse glaid, and findrie, wha hes it, wald be glaid to be quyt therof. I may truelie say with an ancient author speeking of the philosophers of his tyme, that all theis sectes may be false, but sure I am there can be but one true. If al can not be true, whome shall I credet? Whome shall I follow? I can not credet nor follow them all, seing they ar cōtraire, every one cōdemning an other. The choose must be difficil, seing that everie one sayeth stoutlie that he hes the trueth. Everie man pretendeth the verity, citeth the scriptures, confereth place with place, confirmeth his awen opinion (if ye wil belecue him) solidlie and refuteth all others sufficientlie.

But

But if ye will credet all the rest, he sayeth nothing to the propos, except so far as he agreeth with every one of them in particulaire.

Sw a whasocuer will agree with any of them, must on force disagree with manie. And yet there can be but one trueth:& if we wil beleue the greatest parte of them, neane of them hes the trueth: because for one wha affirmeth he haith the trueth, there be an hondreth wha gainsayeth him. For every one of them alledgeth that al the rest goeth wrang, whilk is verie easie to be beleued, because the Catholique kirk sayeth the same of them all, shee being, whē they war not to say the lyk of hir. And how can any mā of iugement think otherwayes of them? We see the scripture taken by them al for an ordinaire prooffe of their extraordinary calling: it speeketh (as they say) in al their faoures. Yet can we

L

not be of so manie religions: nor acknowledge or obey so many pastours of saextraordinair & cōtrary opiniōs. But ye wil say that he suld be receaued, followed & obeyed, wha agreeth best with the scripturs. That is maist reasonable, if it can be knawē. But whois iudgemēt shalbe taken in the matter? Neane wil heare the Catholique kirk, because they haue left hir: & so as rebellious subiectes can abyde no thing but iust cōdēnation of their schisme and errour. If we wil credit the parties, everie man interpretes the scriptures best. The crow thinketh hir a wen bird fairest: and vaine men esteimeth maist of the birth of their awē braine. So shal I be in lyk paine and difficultie. as before, not knawing whome to follow, whome to flee. If they say that I must read the scripturs and follow thois, wha standeth best by the veritie cōtined therein. What?

Man I be à profound theologue before I knaw my pastoures? Man I be so deiplic learned before I knaw my maisters school? shall I be iudge extraordinair to this extraordinair calling? Man I read al theis wha hes written, before I enter in Gods house or acknowledge anie of his officers, for *Qui statuit aliquid parte inaudita altera, æquum licet statuerit, haud æquus fuit?* Man I be soueraine magistrat in this matter to giue out the final decreet? Man I be the interpreter of our maister and Lords testament? Shall my foolish braine be à square of his veritie? Truelie if I suld stand to that whilk I think best, I must be iudge: & if my iudgemēt be à rule to me to obtine the veritie, and consequentlie eternal lyf, al men suld follow my iudgemēt: For there can be but one rule seing ther is but one veritie, except we wald think that the trouth suld be

bowed to every mans fantasie; whilk we see now is done throughtout al Europe wheresouer this extraordinaire calling hes onie credit, whilk hes broght in this multitude of sectes: for the iudgement being referred to the particulaire (wha for that cause is sent to the bible, whilk he must haue to consult with all, as if he war some profound doctour in Iſraël) according as he shal find by his iudgement, he pronunceth the sentēce of true & lauful extraordinaire calling in favour of his minister. According to this forme, in Scotland the Ministers following the doctrine of Sir Iohn Knox, or frere Iohn Crag ar thoght to haue à good calling. In Englad the Brunistes, Puritains, & family of Luif, or any hid new invented fantasy, thinketh their pastors truely called. In France Calvin & Beza with their adherentes ar thoght to haue à

lauful vocation amonges the greatest part of our simple Protestates, except perchance Monsieur du Plessis hes drawn anie to à mair recent imagination. I say the simple protestantes; for they wha haith any good opinion of them selfis, taketh to them self the free will whilk they refuse to others

---- *nullius iurant in Verba magistri*, they receaue no thing, but that, whilk agreeth with the scripturs; that is, with their iudgement & opinion, wher thir new holy fathers ar oftymes reiected by vertue of their awen rule, that is of every priuat mans opinion.

In Almanie there be good store of theis new extraordinair called me. the freedome of the townes maketh manie free vocations: For there they haue liberty to think, say, and follow what euerie man pleaseth. There is no act of parliament to keep their vniõ, nor force them to an accorde, whilk

can not be haid by anie other way amonges them, wha wil haue the holy spirit speeking no farther then he whispereth in their eare. True it is that where there is Princes wha commandeth, the people must change their religion with their maister: Als lang as their maister is Lutheriā, they must say with him: if he changeth opinion or dieth, they must be reddie to receaue some other faith. This hes beine sindrie tymes experimented in that contray. But in free townes as euerie man hes receaued of his Ministers preaching, he iudgeth the scriptures to say the same, where our comone prouerbe may iustly be imploied, as the fool thinketh, the bel clin-keth. If their war publick place in Scotlād for ministers of other sectes, I doubt not but they wald avāce their cause also. For that licence giuen to everie man to be iudge on the scrip-

tures, without anie acte of parliamēt
to ry them to a certaine cōfession of
faith (whilk in Almanie hes maid this
multitude of extraordinair vocatiōs)
wald do the lyk amonges ws. How
miserable be the estait of Almanie in
that diuersitie of religions, if not o-
penlie at leest priuatlie, I think euery
man knaweth, wha hes beine there.
It is maist certaine that in sindry tow-
nes there be publickly professed ten,
twelf, yea tuentie or 22. sindry faithes
everie one detesting an other. As to
the priuat opinions, I haid an evident
experience my self in our voyage of
Italie, retourning to France throgh
Almanie the yeare of God 1600. in
the moneth of December. for being
in Ausburgh (where publik exercice
is granted onlie to Catholiques and
Lutheriās) we war at the table à good
number (I think aboue 12) of honest,
lyk men of diuerse nations, but mea-

kle maire diuerſe of religions, where one of the cōpany maire zelous then the reſt (as it appeared) taking occaſion of our being at the Iubilee, did aſk ſundry curious queſtions therea-
nent. A Frenche gentilman, wha was come frome Rome with ws, picked with the matter, mirrilie, & yet cour-
teouſlie, did pray the companie, if it might be without their offence to grant him à requeſt, whilk being ac-
corded, he ſuld aſwer to their que-
ſtions according to his knawledg, if he fand it agreable to thē: this being proponed ſo diſcreatly and honeſtly (as that nation can do it verie weall) it was not onlie accepted & granted of all the companie, but alſo maid à great ſilence throghout all the table, everie man being deſirous to knaw his requeſt.

Then hauing thanked them all, I am deſirous (ſayeth he) to knaw what

profession of religion now adayes,
euery an of yow doeth maist approue,
or what man ye think maist worthie
of credit when it is question of anie
head of religion called in controuer-
sie. And that no man may think I de-
syr of others whilk I wald not do my
self, I wil speik for my cōpagnons &
me (meaning of ws three) we approue
aboue all others the Catholik Apo-
stolik Romaine religion, & esteimes
the resolutions gevin be the siege A-
postolik in Rome, pronounced by the
Paipe, to be preferred to all other, be-
cause we find so manie solemne pro-
misses maid by God to S. Peters suc-
cessoures. As I pray the cōpanie not
to be offended at my demād & iudge-
ment, so I promise not to tak in euil
part when it shal please anie of yow
ather to ask at me any question, or
freely to pronounce what he meaneth.

Skairlie haid he ended his propos,

L. v

when an other (wha was à citizen of the towne) answered, that doubtles the true religion was cōteined in the confession of Ausburghe, and that Luther haid beine one of the maist notable men of our aage in all his resolutions, provyding he be taken as he suld be, because as an other Elias he come to instruct the world in the latter dayes. The towne (as it appeared) gaue him courage to speik so far to the praise of Luther, & maid him tell his opinion so freelic.

His nightbour (so farre as we could coniecture of his contenance) approued not his iudgemēt altogether, whilk, being required he did schaw by his words, saying that he acknowledged Luther for à verie notable man, yet wha haid not seene al, whilk was necessair for the reformation of the kirk of God, & cheeflic touching the Lords supper. His reformed sup-

per maid ws al beleeve he was ather à Zuinglian or Calvinist. The Lutheran wald haue entred in defence of his maister, but being requested by the companie, desisted, althoght with difficultie.

Nixt to him was sitting à certaine man verie modestlie cled, wha maid à great owtward schaw of simplicitie of mynd, he with à law voice sayeth thus: I think na man suld acknowledge anie religion but that, whilk cōmeth immediatlie of the holie spirit, wha only can be receaued as à true master in that matter, *unus est magister* psal. 93. 11. *vester; & beatus homo quem tu erudieris domine.* His answer schew him to be of the Suentfeldien sect, wha wil here no thing but that, whilk their priuat spirit doeth teach them, hauing ay in their mouth, *audiam quid loquatur in* psal. 84. 3. *me Dominus Deus.*

He wha was ioyning with him, sayis

with a laughing visage, that he had never beene so curious, as to examine al other mens religions or deuotion, but was accustomed to take things as he found them, leeuing euery man at his freedome, thinking it very reasonable that euery man shuld haue the priuiledge whilk God had gevin him. It was not difficill to coniecture that he was one of the Libertins, wha in matters of religion thinketh lafull to contrefait & dissemble al thinges and beleeve, what they list, or rather beleeve no thing at all.

Heer we had some lytill silence, because he, wha nixt followeth maid difficultie to tell his opinion, whilk neuerthelesse he did vtter, saying he did no wayes approue discorde amonges Christians, seing our Lord & his Apostles had geuen vs so notable examples of vnion in making al thinges commoun, whilk war propre &

priuat before, whilk might easelie be put in vse againe, if men wald tak away *meum* and *tuum*, myn and thyn. We vnderstood by his words that he was an Adamit, wha amonges other detestable errours, thinketh that women shuld be commoun als weall as other thinges. The haill rest of the cōpanie, as it appeared, did abhorre frome that opinion. Yet one sayeth; at leest seing it was lauful to the people of God in auld tymes to haue manie wifes, why shal it now be forbidden? The Lutheran wha spak first, hauing answered that sic lawes war never in practise amonges the Christians, because they war improved by IESVS CHRIST. Yet your Luther (sayeth he) maid no difficultie to preach, *Si non vult vxor, veniat ancilla*. This answer maid the companie to laugh, and remembred ws that some of our contray men, haid good store

of wyfis by à new forme of partifing;
the partie taking the cryme one him
in elperāce to haue à new wyf ſhort-
lie efter.

He that was nixt wald glaidlie (as it
ſeamed) haue halden his peace, yet
for feare we ſuld tak worſe opinion
of him, hydding his pernicious er-
rour the beſt he culd, ſaid that it haid
pleaſed God in our dayes to ſchaw the
light of his verity in Pole, Lithuania,
and Tranſſyluania, althoght other
nations haid not, as yet, receaued it.
Theiſ words gaue ws to vnderſtand
that he was one of the new Arrians
whaiſ errours war broght in by Gre-
gorius Pauli Miniſter of Cracouia,
Valentinus Gentilis, Seruetus (wha
was brunt at Geneva by Caluins per-
ſuite) and ſome others of lyk ſtoofe;
whaiſ doctrine is ful of blaſphemies.

The nixt following with à litill
ſmylling, ſayeth, that he mervelled

not of sa manie diuerse opiniones
whilk war entred in the warld, seing
that men seeketh rather subtil inter-
pretations, then the veritie. As to my
part (sayeth he) I bear my warrand a-
bout with me (schawing ws his bible
he haid in his bosome) whilk is maist
easie to be vnderstand of it self, and
therefore onlie to be redde, all other
bookes ather being false, or invtill,
whatsoeuer estimatiō other men ma-
keth of their lang cōmentaires auid
or new. If it haid beine in England
I wald haue taken him for à Brunist.
onlie culd I iudge for the tym that he
approued no mans sentēce that haid
spoken before him.

To be schort thair was neane at the
table (except so manie Catholiques
as we war) wha agreed with an other.
So everie one hauing ather openly or
couuertlie schawen his opinion, we
perceaued an honest man (wha haid

dyned with ws, and for some affaires haid beine occupied in the towne verie lait) sitting at the head of the table. his honest & homelie behauour maid ws al cast our eyes one him, & as it war, with our silence & looking desyr the lyk of him. He being à m^a of iudgemēt and doctrine, and wha was (as weal apeared by his discours) very weal travelled, efter he haid hard the hail matter and what we looked for, sayeth in this sort.

Althoght the tyme & place (good fires) might iustlie excuse my silence, yet that I seeme not to be by my fel- lowes, or refuse your desyre, I will somewhat say to the matter I heare hes bein amonges yow, rather to end the dispute vnfitte for the table, then to continue it. Whilk I wil labour to do by the reciting of à notable histo- rie of à maist noble and wyse Prince.

Being in France during the regne
of

of Charles the nynt, his brother Henry the thrid being then our King (whereby we knew him to be à Polonian) I passing throgh the contray chanced on à noble man of my auld acquaintance at Rome, wha (efter he haid imbrassed me with great affection, & asked of my other voyages since parting) inuited me to his house whilk was hard by: whilk I did willingly, not onlie because I looued him tenderly, but also because I haid hope by his moyen to knaw the singularities and customes of the cōtray (whilk was my principal carād there) by reason of his qualitie. Amonges many notable thinges I hard of him, I remarked this historie as he was reheirsing the singularities of the court of parliament of Paris.

King Louis the 12. being earnestly requested and prayed by one of his fauorits and greatest courtiers (wha

M

haid an action of great importance before the court of parliament) to speek the presidentes and chief confellers in his fauoure , giuing his M. to vnderstand the great right he haid and what wrang he receaued of his aduerse partie. The King on this information partly for iustice cause (of whilk he was verie zelous, and therefore called the father of the people) partlie for the affection he bure to the gentilman , did promise him all assistance , not onlie in speeking to his iudges, but also with his awin presence, if that might bring anie thing to his right. And so he did in deed. For the day appointed for that processe, being cume, the king with princes, and all other wha vseeth to assist his M. in sic actions , repared to the palace, where being arryved he schew to the court of parliamēt that he was come there to see them do good iu-

stice according to their charge and
aith, and chieflie to that gentilman,
whais actiō was in hand, & wha haid
donne him good sevice findry tymes
wherein he yet continued. They on
the other part promist (with all sub-
mission and reverence) to do their
duetic. Euerie man according to his
rank hauing taken place, the aduo-
cat, wha was for the gentilman, be-
gane first, and with great eloquence
defended his parties cause, wherwith
the King was verie glaid, not only in
him self (as he schew by his conti-
nance) but also vtered the same by
wordes, laying to the first president
(wha was sitting laigh vnder) *il ha
gagné, Hebes vvin.* The president
answered modestly, it wil please your
M. to heare the other partie, whilk
the King granted the mair willinglie
that he thoght his favorite haid alre-
die win his cause. The other aduocat

hauing entred in the matter with alse great eloquence, but meakle better right, maid the king first to doubt, nixt to incline sumwhat, and last of al to approue so his title, that before he haid pleaded out the cause, the King bursted out with theis words, *Monsieur le president, ils ont tous deux gaigné. They haue evin baith.* Ye knaw by lang experiēce what is to be done in sic thinges, I leaue it to yow and your companie. And so before the last aduocat haid ended, he past away. He haid beine versed in the greatestt affaires of Europe during his tyme baith in peace and weares, and haid experimented baith good and evill fortune before, and in his regne, yet not being trained wp in matters of law and iudging of processe, he was caselie moved to baith the syddes by eloquence filled wp with appearand reasons. But as à maist worthie and

noble Prince he did acknowledge his awin imperfection, leaving the iugement of sic affaires to the ordinaire officers of iustice, to iudge as they thocht maist reasonable, as wha by lang and daylie experience, great knowledge of the law and examination of manie difficill actions passed by their hands, was sufficientlie armed aganes fraudful craft of the parties, wha easelie may circumvine à new iudge. My advyse is (good sirs) that we imitat and follow this noble king (wha being so potèt à monarche durst not rashlie iudge on earthlie matters) in thir controversies of religion referring the iudgemēt to the kirk, wha hes bein theis manie hondreth yeares in possession of that office by Gods awin cōmission, & wha with sick equitie hes decided so manie intricat & difficil questions, wher doubtles, if we haid beine constitute

iudges we wald haue pronounced the sentence for baith the parties, seing that many of vs hes done weal worse hauing cōdēned the kirk the spouse of IESVS CHRIST vnhard hir, following the first that hes accused hir and praised him self.

This historie was pronounced with sic grace and authority that it appeased our dispute, & pleased verie weal the hail companie; and (if I be not deceaued) is not vnpropre to end our present discours, whilk is of the same subiect. Wherefor without anie farther, I wil pray yow and al good readers (if perchāce any man wil bestow the tyme to read this rude discours of myn) to excuse my language cōsidering my lang absence out of my natiue contray: & that the verity doeth best appeare, when it is leest painted, as the scripturs them self do, vsing no eloquence, for *simplex est veritatis ora-*

zio. sure I am if this subiect haid fallen in an eloquent mans hand, that it might haue beine traicted mair quicklie & mair plainly and with greater contentement of the reader. I haue done what I culd, and not what I wald, except that in partie I haue done what I wald, seing I haue writtin to the simple & vnlearned as I culd and according to my possibilitie, I know not if according to their capacitie. Howsoeuer it be I wil pray the good reader to tak my panes in good part. Perchance som other sory to see a good cause so vnkilfully hādled by me, wil tak occasiō to do it, as it suld be done. whilk wil be very easy to many learned mē, of whilks ther be guid nōbre (thanks be to God) in our Iland, wha may tak from me the victory of eloquēce, but not the honour of guid wil, wherin every mā may triomphe without preiudice of his cōpagnon.

Wherefor I pray the learned & God-
lie Catholik endeauour him self to
traict this subiect as it mereteth in
the name of God, wha blisse ws all.

AMEN.

ERRATA

pag. 36.	kitk	kirk.
pag. 37.	sutter	suiter.
pag. 68.	cōuenticules	conuenticles
pag. 70.	mattres	matters
pag. 91.	breuing.	brevving
pag. 88.	<i>mundus</i>	<i>mundus.</i>
pag. 107.	proue	prooffe
pag. 108.	libre	liber
pag. 109.	mereth	mereteth
pag. 133.	preisthaed	preisthead
pag. 155.	hirk	kirk

